# The Lutheran Outlook

## His Last Will and Testament

John F. Palm

## The Word of God

O. H. Pannkoke

## A Soldier's Lent

J. Millard Ahlstrom

## Kaj Munk

H. Skov Nielsen

## "Nurseries of the Kingdom"

P. O. Bersell

ol. IX March, 1944 No. 3

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

# Pointed Paragraphs

### FAMINE GHOSTS

FAMINE GHOSTS are restless. They walk again.

In and out of the halls of Congress, of the state department, of the war department; in and around the smoke-blackened timbers of the House of Commons, in and through the guarded doors of Number Ten Downing Street, they move; and as they move, they cry, they whimper, they sigh.

Their moans blend with the night winds and never die, never rest, never are still.

They utter no words, but everybody knows what they say. They have no faces, but everybody recognizes the children of Europe, dead from the famine of war; children of India, starved by the politics of empire; gaunt children of the Balkans, Russia, China; dead because the masters of food place war before pity, killing before compassion.

The ghosts of famine walk. They will never stop walking—until the hungry are fed.—Harold E. Fey in *Christian Century.*

### HIS HANDS

*The hands of Christ*
*Seem very frail,*
*For they were broken*
*By a nail.*

*But only they*
*Reach heaven at last*
*Whom these frail, broken*
*Hands hold fast.*

—*John Richard Moreland*

### WHEN HATRED IS NORMAL

A fifth-grade boy had been sitting under the instruction of a Christian woman in the public school system of a Pennsylvania town for several months, and was completely mystified. "I don't understand her," he confided to another teacher. "She don't hate the Germans, she don't hate the Japs, she don't hate anybody. She's funny, ain't she?" All of which suggests that a decade or so from today we shall be reaping the harvest of the seeds of hate we are sowing in the minds of little children today, as we teach them to think that the person who does not hate someone is abnormal.—*Christian Advocate.*

*End of the dictatorship. A whole European system crumbled away. Was it possible that Napoleon should have won that battle? We answer no. Why? Because of Wellington? Because of Blucher? No! Because of God. Napoleon had been denounced in the infinite and his fall had been decided on. He embarrassed God.—Victor Hugo.*

### ON HIS WAY

He is on his way again.
He is on his way to a cross.
His way always leads to a cross.
Whenever he encounters entrenched greed and man's inhumanity to man, he protests. He is grieved at the hardness of men's hearts. He is angry at their blindness.
And they hire a mob to twist his words and cry for his crucifixion.
They crown him with thorns and nail him to the rood.
But still he lives.
He is more alive than any man.
No crime can escape his protest.
No rending of the mystic body of the human family can escape the silent pleading of his all-seeing eyes.
His meekness condemns men's pride.
His compassion shames their cruelty.
His truth makes every lie look tawdry.
He pleads for the unfed in Europe and India and China.
He pleads for the Negro in America, seeking to avert the shame of race riots.
He stands beside all war prisoners, whether military or civilian, whether in Germany, Japan or America, pleading for justice and mercy.
He asks for a peace based upon world community rather than upon power politics.
And for these things he will be crucified.
He is on his way to the cross again.
But he will not die in vain.

—C. R. F. in the *Evangelical Messenger.*

### WHEN JESUS CALLED

Mary to her Brother:
"Brother, how terrible the night you died!
Martha and I were in this room alone;
Quietly we sat there by your side,
When, Lazarus, of a sudden you were gone!
Scarcely could we believe this was the end
Of our gay-hearted, stalwart, dark-eyed lad,
And wondered at the absence of our Friend
The while we wept, knowing if He but had
Been here, a simple gesture of His hand
Might have spared us this dread experience,
And yet—your eyes bear tales of far land—
Tell me, brother, why you return from thence?"

* * * * * *

"Mary, I heard a loud voice call name,—
'Lazarus, O Lazarus!' And I came!

—*Ethel Romig Full*

### THE TOOLS OF JESUS

If I could hold within my hand
The hammer Jesus swung,
Not all the gold in all the land,
Nor jewels countless as the sand,
All in the balance flung,
Could weigh the value of that thing
'Round which his fingers once did cli

If I could have the table he
Once made in Nazareth,
Not all the pearls in all the sea
Nor crowns of kings and kings to be
As long as men have breath,
Would buy that thing of wood made—
The Lord of hosts who learned a tra

But still the tools he used *are* show
By men of honest toil;
And 'round his table men sit down
As brothers, equal, with a crown
That gold or pearls would soil.
O Nazareth shop! You gave not iron wood,
But justice, love and brotherhood.

—*Charles M. Sheld*


## The Lutheran Outlo

Official Organ of the American Lutheran Conference

REV. E. E. RYDEN, D.D., Editor
Augustana Book Concern, Rock Island, I

Published monthly in the interest of American Lutheran Conference and of CH tian work in general. The American Lut an Conference was organized in 1930 consists of the following independent chu bodies: The American Lutheran Church, Norwegian Lutheran Church of America, Augustana Synod, the Lutheran Free Chu and the United Danish Lutheran Chu The Conference has a total baptized m bership of 1,594,767. Its congregations n ber 6,234, and it has 4,440 ordained minis

OFFICERS OF CONFERENCE

President: Rev. Harold L. Yochum, D.D., Three Mile Drive, Detroit, Mich.
Secretary: Rev. Lawrence M. Stavig, N field, Minn.
Treasurer: Mr. Otto Leonardson, 415 vard St. S.E., Minneapolis, Minn.

The Lutheran Outlook is published at S. Fifth Street, Blair, Nebr., and is ent as second class matter at the postoffic Blair, Nebr., under Act of March 3, 1879

Subscription Price

United States and Canada: $2.00 per in advance; $3.00 for two years in adva $3.00 per year to foreign countries.

All communications pertaining to subs tions and change of address should be dressed to the publishing houses affili with the American Lutheran Conference. other matters should be addressed to editor.

The
# LUTHERAN OUTLOOK

OLUME IX | MARCH, 1944 | NUMBER 3

## EDITORIAL

ARE WE ON THE ROAD to a bad peace? There are many leaders in the Church who are convinced that we are. Warning voices are already ing raised in many quarters. Most of the fears are based the assumption that the fundamental bases of the next peace have already been agreed upon in the conferences of the Allied leaders, and that the eventual peace nference will have little to do but to confirm the comtments previously made by these leaders in the heat the conflict. If these fears are realized, the world will obably witness another Versailles, and—a third World ar.

### re We on Road o a Bad Peace?

The early phases of the present conflict witnessed the omulgation of the Atlantic Charter, which, although it t many things to be desired, at least reflected some of e high idealism with which the United States entered e war. It promised equal opportunity for national exence—to friend and foe, victor and vanquished alike. also recognized the right of all peoples to determine eir own form of government.

Then came the notable utterances of Madame Chiang ai-shek, imploring the world not to write another vinctive peace but to be just and magnanimous even to the uilty. It was a Christ-like note that came from an ant pagan nation, and the world listened with silent onderment. Was a new era of Christian statesmanship wning?

UBSEQUENT DEVELOPMENTS, however, have left many in doubt whether the high idealism of America id China is shared by their two principal allies—Great ritain and Russia. The wave of hope which swept the Orient with the enunciation of the Atlantic Charter was quickly quenched when Prime Minister Churchill announced to the British parliament that the Charter did not apply to India and that he had not become prime minister to preside at the liquidation of the British Empire.

"That," said Dr. E. Stanley Jones, in a recent address, "was the most expensive speech ever made in our generation." And he added, "If you want to win wars, Churchill is the man to do it, but if you want to win the peace—No! He belongs to the past, to the old decaying age of empire, not to the new world of tomorrow."

Russia's attitude toward the plans for postwar collaboration still remains an enigma. There are many Christian leaders who entertain high hopes that Russia will play a constructive part in the efforts to build a new and better world order, but recent developments would scarcely seem to vindicate their optimism. The Soviets' evident determination to seize two-fifths of the territory of pre-war Poland and their suggestion to the Poles that they take over East Prussia from Germany to compensate themselves for their loss do not augur well for a just and enduring peace. The harsh terms offered unhappy Finland, as well as Russia's manifest designs to absorb or dominate the Baltic States and possibly a part of the Balkan States, confirm the suspicion in many minds that Stalin's government has launched its own campaign of territorial aggrandizement.

HAS THE UNITED STATES already been committed to these imperialistic ambitions of its two European allies, and are we likewise launching out on a policy of imperialism in the postwar world? Already many voices are being heard in this country which demand that the

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

United States shall maintain the most powerful naval and air forces in all the world, and that we must assure ourselves of far-flung naval and air bases in every part of the globe. From the standpoint of national security, these suggestions appeal strongly to the natural man, but they point in only one direction—militarism and imperialism. Worse still, they point to a bad peace and another World War.

What really *are* the war aims of the United States, and what *are* our peace plans? Since Mr. Churchill has very evidently already repudiated the Atlantic Charter, which he helped to frame, does it follow that the high ideals enunciated in that famous document are no longer binding and that the United States is now blindly following the leadership of the man whom Dr. Jones characterized as a good warmaker but a poor peacemaker? Since the United States is expected to furnish at least 80 per cent of the manpower in the coming bloody assault on the fortress of Europe, is it unreasonable for the American people to demand assurances that they shall not suffer the same bitter disillusionment at the next peace table that came to them at Versailles?

FEAR THAT WE ARE ALREADY far on the road to a bad peace was expressed recently by a group of church officials in the East, who, it was reported, were planning to make known their anxiety to Washington. Their misgivings were based on five recent developments in the international picture. They are:

*1. A tendency in some quarters to shrink from disturbing the political status which existed before the war. Proponents of this viewpoint, it is claimed, want an international organization committed to maintaining a world structure no different from "the way they made it after the last war."*

*2. The encroachment of power politics on the international scene as shown by Russia's apparent eagerness to create a "cordon sanitaire" of buffer states and the recent statement of Field Marshal Smuts in which he suggested the possible formation of a Western European bloc dominated by Britain to counteract Russian influence in Eastern Europe.*

*3. A growing danger that the four chief powers may "ease" into some form of military alliance that would have the effect of "freezing" world order. As a corollary to this eventuality, church leaders look with apprehension on a world organization divided into spheres of interest controlled by the United States, China, Great Britain, and Russia.*

*4. An increasing reluctance among the United Nations to permit the inclusion of Germany and Japan in a postwar international society.*

*5. The possibility that the American people may assume an attitude of political aloofness if the peace settlement should contain any objectionable features.*

These church leaders are convinced that "time is running short" and that prompt action is needed to forestall a collapse of the peace principles which church groups, both in America and England, have agreed are necessary for the achievement of a new world order and a just and durable peace.

"We can no longer afford to pay lip service to international cooperation," declared a high church executive, "while the prospect of a just and durable peace stands in the shadow of disintegration."

While we continue to pour billions of dollars worth of war supplies into Britain and Russia and as we prepare for the fateful invasion of Europe which will probably fill half a million graves with brave American soldiers, is it asking too much that we insist that our two European allies set forth clearly and unequivocally what their war aims are and what kind of a world they are planning when the present holocaust comes to an end?

## Can a Just Peace Be Attained Now?

IN THE FOREGOING EDITORIAL we have reflected the anxiety which fills many minds today that we are well on the road to another bad peace. We have enumerated various reasons for this rising suspicion, but perhaps the most convincing one has not yet been mentioned. It is the insistence of the leaders of the United Nations that the war must be fought to a bloody finish with unconditional surrender on the part of our foes and the only kind of terms that we will offer. This means a *dictated peace*, and a dictated peace in the past has always been a *bad peace*.

We are convinced that this approach to the enemy countries is a fearful mistake. It reflects the dominating influence of Winston Churchill in the councils of the United Nations, and we find ourselves in agreement with Dr. E. Stanley Jones, when he says that, while the British prime minister is a good warmaker, he is a poor peacemaker. The psychological reaction of our enemies to such an approach can be only one: It will confirm in the minds of the common people the propaganda which their leaders have been drumming into their ears, namely, that the real aim of the United Nations is to destroy their national existence. This will not only have the effect of unifying the masses behind the government which betrayed them but will fill them with a desperation born of despair and will cause them to resist to the bitter end.

Is this what we want? Is there no other way of bringing this horrible tragedy to an end except by reddening the soil of Europe in a blood bath unequalled in human history?

It is argued by some that it is impossible to make peace with the present leaders of the German and Japanese people. They are not to be trusted. Such a peace, it is contended, would be interpreted by them as a victory and they would immediately begin making plans to resume their conquests at a later date. Therefore, there is only one course that can be pursued: these nations must be utterly crushed.

Quite different was the method pursued by Woodrow

son in the first World War. In his famous Fourteen nts, the American president not only offered Germany ist peace but he went over the heads of the war lords Germany to make his appeal directly to the common ple. The result was that Kaiser Wilhelm was over-own and peace was achieved in a few months.

Dr. Bernard Iddings Bell, renowned Episcopalian rchman, writing in a recent issue of the *Living urch,* is convinced that, so far as Germany is con-ned, this brilliant diplomatic victory can be repeated. our approach thus far, he contends, has been alto-ner wrong. He writes:

What are we doing with Germany? We have not done y well so far. We have cried "Unconditional surrender! ow yourselves upon our mercy, the mercy of those who rayed you before. We do not trust you even enough to k with you about a possible peace. You are a lot of low s." Is that the way to cast out fear? We say that we st punish not only those who capitalized German fears led the people astray but also the misled people them-ves, punish and restrain and coerce, for fear that they metime will destroy us. Is that provocative of peace?

Then comes this very significant assertion by Dr. Bell:

If the Allies were to issue a program for world peace d offer to put Germany in it at once, on equal terms, moving threats, it would restore the peace, at least in rope. *The war would be over in a month.* Any other rse will only prolong the resistance and when resist-ce collapses keep central Europe a cauldron of fear, of e."

If Dr. Bell is correct in his judgment, and we believe is, the present policy of "unconditional surrender" rsued by the Allies is not only indefensible but utterly gic. If war weariness is already evident in Great Bri-n and the United States, how much more must not at feeling be manifesting itself in Germany after the rible reverses in Russia, the defection of Italy, and the minent collapse of Finland? And if the lengthening sualty lists are having a sobering effect on the Ameri-n people, what must be the sorrow and despair of the rman people after nearly five years of bloody war-e, in which millions of the flower of their youth have und early graves and other millions maimed and muti-ed for life! Surely the yearning for peace is as strong Germany as it is in other lands, and it will inevitably sert itself if only it receives the right kind of encour-ement. But the policy of "unconditional surrender" ll hardly bring it about.

There is, of course, the possibility that the German ople will be wary of the Wilsonian approach a second ne. The present conflict is not the fruit of a "soft" peace ttlement of the first World War, as some pseudo-his-rians would have us believe; on the contrary, it has me as the inexorable retribution of a hard and dis-norable peace. Dr. Bell minces no words when he ings out this humiliating fact. He writes:

When the first World War was over, loving the enemy was t the way we treated Germany. Instead, the first thing e did was to break our solemn word with her. We got her lay down her arms on our pledge to make a peace on the sis of Mr. Wilson's "fourteen points." Then we forgot the urteen points and dictated a coercive peace. We disarmed Germany, but not her enemies. We surrounded her with a *cordon sanitaire* of allied-dominated little states, to imprison her lest she break out again. We placed crushing indemnities upon her which she could pay only by borrowing, since we put tariffs up against her goods (which thus she could not sell abroad), and by that borrowing brought on her inevitable economic collapse. Many Germans said, "They hate us. They are out to impoverish us. We fear and hate them." But the better, wiser ones said, "They will relent and let us be human again. The League of Nations will revise this hate-inspired document." But the League would not, though they pleaded long. Finally the whole German people felt sure that the rest of the world hated them—hated even the children for the mistakes of their fathers. Then hate bred hate, and hate begat fear, and fear begat—the Second World War.

Well, that's where fear and hatred and revenge always bring us. Have we now learned this lesson through bitter experience, and are we willing to offer our enemies a peace that will win their love and gratitude instead? Or must we have another peace of vindictiveness and revenge—another dictated peace—another Versailles—another World War?

## Reaction to Overture On Unity Favorable

EDITORIAL REACTION in the Lutheran press to the Overture on Unity adopted by the Executive Committee of the American Lutheran Conference last January has been uniformly favorable thus far. The *Lutheran Witness,* official organ of the Missouri Synod, in its issue of February 15, carried an extensive analysis of the Overture which was signed "The Editors." These are Profs. Theodore Graebner, Martin S. Sommer, W. G. Polack, G. V. Schick, and R. R. Caemmerer, all of whom are members of the theological faculty of Concordia Seminary, St. Louis, Mo. This gives an official stamp to their declarations.

After devoting ten points to a discussion of various phases of the Overture, the editorial concludes with these words:

"Finally we would say that the publication of an overture which on questions once bitterly controverted contains nothing that can be defined as unscriptural and un-Lutheran is an event of the highest importance and, whether fellowship relations come soon or late, must cause all those to rejoice who love the truth."

The official organ of the United Lutheran Church in America, *The Lutheran,* in its issue of February 23, also takes note of the Overture in an editorial which is doubtlessly from the pen of the editor-in-chief, Dr. Nathan R. Melhorn. It states, among other things:

"The sincerity of the proponents of the document is beyond question. The tremendous responsibilities of the Lutherans toward each other, toward Protestantism and toward the proclamation of the Gospel to the post-war world are faced with great seriousness by these Lutherans, who are in accord with the U.L.C.A. in feeling the need of combined action, if possible."

The editorial also contains this pertinent observation: "The document was formulated in Chicago, Ill., on

January 7 of this year by the Executive Committee of th American Lutheran Conference. Technically speaking, this committee is not competent to deal with the United Lutheran Church as a general body. Its findings must first be reported to the several general bodies constituting the Conference, and approved. But since these constituent bodies have not committed legislative authority to their Conference, this overture can, we assume, be presented at this year's conventions of the Augustana, American, Norwegian Lutheran, Lutheran Free and United Danish Churches. Favorable action by any or by all these general bodies will bring the overture before the U.L.C.A. at its convention in Minneapolis next October."

Editor Melhorn has accurately indicated the contemplated procedure. In adopting the Overture on January 7, the Executive Committee of the Conference not only submitted it to the presidents of general bodies outside the Conference for their information but also to the presidents of the constituent bodies within the Conference with the request to the latter that the document be brought before their respective bodies for proper action "in line with the resolutions of the American Lutheran Conference at its 1942 convention."

It is true, as Editor Melhorn indicates, that the constituent synods of the American Lutheran Conference are autonomous bodies and that they reserve for themselves the right as such to deal independently with other Lutheran groups. However, since the 1938 convention of the American Lutheran Conference in Racine, Wis., at which time the Conference elected a Commission on Lutheran Church Unity, it has been the consensus of opinion within the Conference that its five constituent bodies should move forward together in seeking a solution of the problem of Lutheran unity. This conviction came to a head at the Rock Island convention in 1942 when the Conference adopted a resolution in which it urged its "constituent members to invite into pulpit and altar fellowship those Lutheran groups with whom they are not now in fellowship." Since that time the Commission on Lutheran Church Unity of the Conference has been seeking to formulate a common basis on which this objective might be achieved, and the Overture approved by the Executive Committee of the Conference on January 7 represents the results of these efforts.

Since all of the constituent bodies of the Conference meet in convention this year, it is confidently assumed that they will take action in harmony with the Overture, thus bringing the issue of Lutheran unity squarely before other Lutheran groups in America.

The year 1944, therefore, as has been previously expressed, is indeed a fateful one for American Lutheranism. Never in the past has our Church been confronted with such an opportunity to bring about internal peace and understanding and external solidarity and cooperation. And surely, through the tumult, the travail, the distress of mankind today, the voice of God may be heard, pleading solemnly and insistently with His people to lay aside those things that have brought about strife and discord among Christ's followers and hindered the true progress of His Kingdom. Here is a theme that may well enter into every Lenten discourse and prayer. Let every Lutheran in America get down on his knees and intercede with the Head of the Church that He may bring peace and unity to our Lutheran household of faith in this Year of our Lord, 1944.

## Lutheran Cooperation In Foreign Missions

THE 1944 ANNUAL MEETING of the National Lutheran Council, held in New York City January 26-28, will undoubtedly be remembered for many notable decisions which will mark it as an historic gathering, but no action of that meeting was more momentous perhaps than that pertaining to future Lutheran mission activity in South America. A month before the Council met, an unofficial meeting of representatives of several bodies interested in the South American field was held in Pittsburgh, Pa. It was the consensus of opinion of this gathering that all Lutheran work in South America should be undertaken as a common responsibility, and, as a result of this recommendation, the National Lutheran Council adopted the following resolution:

"1. That, after due consideration, it is the sense of this meeting that church and missionary work in Latin America, if and when it requires the support of Lutherans in the United States, should be a coordinated or cooperative undertaking.

"2. That further consideration of the project be postponed until after the approval by the participating synods of the reorganization plan of the National Lutheran Council."

Meanwhile, it was voted to ask the American Section of the Lutheran World Convention to give its immediate attention to a situation which has developed in Brazil where thousands of Lutherans of German ancestry are shepherdless because of war conditions and are now appealing to the Lutheran Church in the United States for spiritual guides.

While the care of orphaned missions has been a common task of American Lutherans in both World Wars the establishment of new foreign missions as a cooperative endeavor is something entirely new. Here, indeed is a forward step in Lutheran unity and one that may eventually bring about the pooling of all resources of the American Lutheran Churches in carrying on foreign mission work in the postwar world. This is a natural and logical step in our strivings for closer relations and increasing cooperative endeavors. It will be a glorious day for our Church in America when our people may think of foreign missions not merely as a limited field in which a particular synod is working—perhaps in Madagascar or Tanganyika, or New Guinea—but rather as a far-flung enterprise which seeks to bring the Gospel of Christ to all nations and all peoples. And, if the resolutions adopted by the National Lutheran Council are an indication of future trends in Lutheran church policy, that day may not be far removed.

# Youth Leaders Meet

SUS CHRIST is the solution of the many deep prob-ems confronting American youth today. The best rantee against juvenile delinquency, which is claim-thousands of American young people as its victims, n energetic program of evangelism whereby Christian ner Leaguers will win American youth for Christ and Church. Local Luther Leaguers must carry on an e, progressive program in every congregation now, so our young people in the armed forces who have had spiritual experiences will not be disappointed when return to their home church and Luther League. extensive program of Bible reading and Bible study very Luther League must characterize our prepara- for the tasks that lie ahead.

hese pertinent truths represent the unanimous think- of our Lutheran youth leaders as expressed at the ual meeting of the Youth Commission of the Ameri- Lutheran Conference, held at the La Salle Hotel, cago, on January 18 and 19.

embers of the Youth Commission who attended the ference were: Rev. Wilton E. Bergstrand and Rev. odore Palmer (Augustana); Rev. Marcus Rieke and A. C. Koenreich (A.L.C.); Rev. Clifford M. Johnson Merton Strommen (L.F.C.); Rev. N. B. Hansen D.L.C.); Rev. A. E. Hanson and Rev. Oscar C. Han- (N.L.C.A.). Rev. Raymond W. Wargelin of the imi Synod brought greetings to the conference and a visitor at all the sessions.

uther League topics for 1945 as outlined by the Topics mmittee of the American Lutheran Conference at its eting on Tuesday, January 18, were adopted by the mmission. Youth leaders shared literature as pub- ed by the Luther Leagues of the various synods. Re- ts of the Bible Camp Committee showed that the 1943 son set an all-time record for attendance. Members of Commission agreed that all Bible Camp committees uld be encouraged to go forward with their plans for coming season.

he following addresses were delivered as a part of program: "What the Luther League can do to Com- Juvenile Delinquency," Rev. Marcus E. Rieke; "Main- ning a Luther League Office in War Time," Rev. Wil- E. Bergstrand; "The Rural League," Rev. Clifford nson; "The High School League," Rev. Theodore mer; "Getting Ready for the Tasks Ahead," Rev. Os- C. Hanson. Following each address, members of the mmission took part in free discussion. Devotional ad- esses were given by Rev. A. E. Hanson and Rev. N. Hansen.

Special greetings were brought to the group at the on luncheon meeting on Wednesday, January 19, by v. Fredrik A. Schiotz, director of Student Service mmission, and Rev. Conrad H. Hoyer, director of mmission on American Missions of the National Lu- eran Council.

Rev. Wilton E. Bergstrand, president of the Youth Commission, presided at all sessions of the Conference. Officers elected to serve for the coming year are: President, Rev. Wilton E. Bergstrand; vice-president, Rev. Clifford Johnson; and secretary-treasurer, Rev. Oscar C. Hanson. Committee appointments include: Bible Camp —Rev. Marcus E. Rieke, Chairman, Merton Strommen, Rev. Oscar C. Hanson and Rev. W. E. Bergstrand; Literature—Rev. A. E. Hanson, Rev. Clifford Johnson and Rev. Theodore E. Palmer.

Oscar C. Hanson.

# From College Windows

By David T. Nelson

RECENTLY a naval medical officer who performed the first surgery of the war on the day of the attack on Pearl Harbor and who had been on duty continuously since that time addressed our college group. His talk was a sober and serious one. A large cross-section of our young men has passed through his hospital.

"They talk about home," he said. "They talk first and foremost of their families, those nearest and dearest to them. They talk of their school homes, their close friends and associates. They long to come back home. They want you to carry on so that they will have something to come back to."

Not once, but three or four times, as he sought to give us a picture of our men as he knew them in the hospitals, he referred to their constant longing for what they had left behind and what they hoped to return to.

Many, alas, will not return. But for those who do return, we must be ready. Almost every letter which comes from college people who interrupted their college education at the call of their country tells the same story. They long to return to complete their education and finish the preparation for their life vocation.

Fortunately, the federal government is taking measures to provide assistance to all those desirous of completing their education. But our institutions must take measures also to be prepared to care for them, for they will come in large numbers.

At the present time, our colleges are paring their budgets to the bone. Needed repairs and replacements are being postponed. No new facilities are being added. Suddenly, when the war ends, they will be faced with the problem of caring for returning students and also for the normal influx of young people from our secondary schools. Where is the reserve, the cushion, the backlog, that will enable them to meet the problem? Here is a matter that calls for foresight and planning if we are to keep faith with those who are defending us.

We have a National Lutheran Education week. It is fine. It stresses our church educational ideals. It urges loyalty to them. Can it not also be made to eventuate in practical action to provide a reserve for our colleges for their postwar problems?

# The Conference Corner

By President H. L. Yochum

THE JANUARY ISSUE of the OUTLOOK certainly got the "Overture" off to a good start. The editor devoted several pages to some very instructive comments. The remarks in the "Conference Corner" in the February issue indicated the urgency of this effort in behalf of Lutheran unity. Now I'd like to ask a few questions about the "Overture." The first one is: Why were the Minneapolis Theses attached to the "Overture"; they take up a lot of space; what was the reason for appending them?

*

*You will note that a number of statements in the "Overture" refer to this charter of the American Lutheran Conference. In the third statement, the occasion for such theses is indicated. In the fourth statement, an evaluation of these theses in relation to other intersynodical theses is offered. In the fifth statement you find a reaffirmation of these theses. In the sixth and last statement, you read: "We append for examination a copy of the Minneapolis Theses as an enunciation of our position in doctrine and practice."*

*

From all this it follows, then, that you are not submitting the Minneapolis Theses as a basis of all-Lutheran church fellowship, or demanding that other bodies accept it so that they and we may establish church fellowship?

*

*No. Because we regard the Minneapolis Theses to be in essential accord with the other two intersynodical agreements of recent date, we see no reason why any further statements or agreements need be adopted now. If we take one another in good faith, as suggested by our fifth statement, the agreements reached by the Missouri Synod and the United Lutheran Church with a constituent body of our Conference should suffice for all of us—unless they present statements contradictory to our own Minneapolis Theses or to one another. It is our conviction that they are in essential accord. If all of us can agree in that, it seems to me that official acceptance of any of these documents is unnecessary. And the burden of proof rests on any who would argue that these three recent pronouncements are not in essential accord, or that they are insufficient.*

*

Well now let me ask why you did not append all three documents, instead of just the one?

*

*That would require a rather bulky addendum, for one thing. And we may safely assume that the documents adopted in 1938 and 1940 respectively are still fresh in the memory and available in the files of our pastors and leaders. The Minneapolis Theses were published in 193[illegible] and reprinted in the January 1941 issue of the Confe[illegible]ence Journal (of which the OUTLOOK is the recent su[illegible]cessor), but we have found that many pastors and eve[illegible] some synodical leaders were not familiar with them.*

*

May I ask why such a document as the Washington Declaration is not referred to in this Overture? It seems to me that it covers items of importance that are not included in the documents specifically mentioned.

*

*We had to limit ourselves by that very fact, and by the fact that the Washington Declaration, with all its merit is an action of one synodical body, not an agreement between two bodies, as were the three documents cited in our Overture.*

*

Thanks for the answers and explanations. I asked these questions because I feel that a document like the Overture requires careful interpretation if it is to receive a fair hearing and favorable action. Next time I'd like to probe the exact significance of each of the six statements in the Overture. I think that I sense their implications, but the light of further discussion should be thrown upon them.

*

*Let me assure you and all our readers that we welcome letters from all of you, bringing reactions and questions. If you send them to me, they will be reflected in this column. If you send them to our editor, Dr. E. E. Rydell, he may print the letters in whole or in part. We welcome your comments.*

# Campus Perspectives

Conducted by Fredrik A. Schiotz, Executive Secty., Student Service Dept., 327 S. LaSalle St., Chicago, Ill.

### From the Mail Bag

THE TWO LETTERS arrived in the morning mail both discussed the same topic—the Lutheran Student Association's annual week of camp, generally known as the Ashram. One was critical, and the second was complimentary. The letters had a common point of view in referring to their topic as *your* Ashram.

It is not unusual for our Student Service Commission or the Board of Education of the United Lutheran Church to be possessively identified with the *LSAA*. We have no hesitance about being found in its company; in fact it has our hearty endorsement, and much of its field work is done by our office. But we believe the possessive identification covers up something that is the very genius of the LSAA—its autonomy. No youth group in the Lutheran Church of America has so thoroughly actualized the Reformation principle of layism as has this associ-

In its regional conventions students alone vote. At annual Council meeting (a body consisting of 2 students from each region plus the national officers and advisers) advisers may speak, but only students vote. Those who may be critical of such an arrangement, point to the history of the association. To those who are concerned about the future of the Lutheran Church this country we say: Here is a proving ground for ential leadership—a loom for weaving the fabric of synodical understanding and confidence.

The Lutheran Student Association of America—as as other organized activities within the family of Church—is neither *your* nor *my;* but always *our.*

* * *

The *1944 Ashram* will be held at Cook Academy, Montour Falls, New York (about 20 miles north of Elmira), August 29-September 3. The theme selected by the Ashram committee is *Christianity in the World Today: Our Faith; Our Mission.* Attendance will be limited to 150 students. The fee for the Ashram week is $15.00.

This year's program will center in seven Bible seminars. Each seminar will explore one of seven areas: What does the Bible say:

1) Of a Personal God
2) How We May Know God's Will
3) Of How We May Get Clear About Sin
4) Of War
5) Of Death and Life
6) Of Nations
7) Of Suffering

The two convocation speakers for the Ashram week are Dr. Edgar Carlson of Rock Island, Illinois, and Dr. Theodore Eppling Reinartz of Philadelphia, Pa.

# Christian Education

I BELIEVE in Christian Education because it endeavors to present and inculcate the whole truth concerning the world and man without omitting the central and basic facts which give to life its deepest meaning and significance.

I believe in Christian Education because it injects into the American intellectual world the iron atoms of faith in values that are absolute and principles that are permanently valid.

I believe in Christian Education because it sends into the world each year a host of young men and women of character and high ideals to be the salt of the earth, each in his particular community and calling.

I believe in Christian Education because it upholds a view of Home and Church and State which helps to build the temple of human society securely upon God and righteousness and a profound regard for the dignity of every human soul.

I believe in Christian Education because it provides an adequate and tested basis for the preservation of the democratic principles which are the very lifeblood of America, land of freedom and opportunity, and which have been the chief source of her strength and growth through the nearly two hundred years of her history.

I believe in Christian Education because it affords a favorable setting for questing youth to find in Jesus Christ the Way and the Truth and the Life, and to enter into the transforming experience of offering their all upon the altar of His service.

I believe in Christian Education because it presents to impressionable minds the challenge of human suffering and human need, and boldly summons young men and women to take up the cross of service on behalf of their brethren of every people, race, and condition.

I believe in Christian Education because its institutions have always been the major source of supply in the enlistment and training of the pastors, missionaries, and lay leadership of the Church.

I believe in Christian Education because it gives to the members of the Church an opportunity through regular gifts toward its support to participate in the fascinating adventure of promoting one of the most essential and formative influences of the Christian world.

I believe in Christian Education because it puts first things first: God above gold, truth above convenience, principle above policy, spirit above matter, Eternity above Time.

I believe in Christian Education because the Lord and Master of Men bade His followers go and teach all nations and because He himself laid down His life as a Teacher of the Truth that makes men free.

Minneapolis, Minn. Bernhard Christensen.

### Backward, Then Forward

In a very true sense it may be said that the only way to go forward is to go backward, that there must be a return before there can be an advance. Such was the emphasis of inspired prophets in a distant past. Pathos and hope breathe through Hosea's words, "O Israel, return unto Jehovah thy God; for thou hast fallen by thine iniquity. . . . I will heal their backsliding, I will love them freely."

—Eugene Olive.

# A Soldier's Lent

By J. Millard Ahlstrom
*Army Air Corps, Fresno, Calif.*

ARMY ROUTINE fits tightly, leaving little room for correspondence, or any other kind of writing. Yet Lent approaches, and that season in the year of 1944 means a great deal to millions of men in uniform, to Christian soldiers in the forces of the Allies, and to men in the armies of our enemies also.

The world is a shambles, and the end of killing is not yet. But talk of peace started long ago, and there will be more and more of this talk. We will win the war on both fronts, against both enemies; when the time comes we will strike with overwhelming force; planes will darken the sky and the sea will be clouded with ships. Many will die, but we will win. What will follow the armistice?

We may be sure that there will be plenty of power politics. We will hold strategic bases; we will strip the enemy of his arms; we will draw boundary lines and impose retributive justice; we will seek to assure ourselves of oil, rubber, tin and other essentials to war. We will probably become members of some sort of world federation.

### *The Revolution Will Continue*

But the future of the world is not bright. The tumult of today will not quickly subside, is not to be ended by an armistice or a peace treaty; the social revolution will continue, the social upheaval of which the war itself is only one symptom.

Great currents are meeting, and I do not know the man who sees the conflict with clear eyes. Surely there is a groan from the dispossessed of the earth, a groan against which America is not quite sound-proof. Races are rising —in the Orient, in the Levant, elsewhere; proud old nations are laboring to survive. Nations are distracted by internal conflicts. Spain remains a battleground; China is terribly disunited in spite of a relatively enlightened leadership; Latin-America is seething. No nation is completely united. We have come to think, perhaps, that Russia speaks with one voice, but that unanimity of her 200 million people is more apparent than real; Russia, too, may splinter and know more agony following the "peace."

One thing we must not do: we must not, like children, chatter about this and that simple and forthright cure; we must not, wide-eyed or bespectacled, say that if only we give the people the means of production, then the new day will come; we must not imagine aloud that by the seizure and possession of airbases and seabases we will be able to "handle the situation", nor prate too easily about world leagues and federations; we must not, too soon, shout with adolescent glee as we think of the bright new world of radio-waves, flying wings, chromium cheese cake, and stream-lined tractors which will be ours as soon as taxes are reduced and government regulation re laxed. Some or all of these things we may need, an others not mentioned. But the tides are running dee and strong; our little schemes may help in small par but we face momentous days; the currents are stron and the water dark. There is something here that is u terly gigantic, rooted in the millions of the world. L us, in the name of Heaven, spare ourselves the naive of school children.

### *Takes Stand on Christianity*

For me, I take my stand on Christianity. I know th weaknesses of my position. Aimee Semple McPherso the Pope, the General of the Salvation Army and th Patriarch of Moscow, the Archbishop of Canterbury an the native preacher of Honan—all these are the repre sentatives of Christ! Yet there is more clarity in th position than in any other: there is a center in the Bibl and there is a continuity of spirit even between thes apparently antithetic representatives. Line the afor mentioned gentry up: a motley odd-lot to say the leas Do they have anything in common? Question them Fatherhood of God? Yes. Divinity of Christ, His Atone ment? Yes. The reality of spirit and its supremacy ove matter? Yes. The brotherhood of Man? Yes. A mor standard and an ethical code? Yes. And much mo than that, too. Admitted that their acts often belie the position, yet the norm is there, the Book is there, a the tendency is to return to the norm and the Book. N other ideology, no other theory, no other gospel in th world has an unfluctuating norm, a changeless Book. A else is foredoomed.

One other thing, and let it not be forgotten: there i in the Christian Church one small and gigantic fact: th *individual comes first.* Even though the Church cann mold the world, nor even entirely heal it, it can, an does, mold and heal millions of individual people. Th indeed has always been its primary function; its effe upon the larger scene a by-product. Chinese coolie blacks, Swedes and Irish, German soldiers, millions our own land, individual persons, the unimportant an silent ones as well as the great and articulate, not fe in number, all over the world—these are witnesses the Truth. Take It, or Him, out of the world and the is, I am sure, unmitigated blackness.

Thus Lent to one Lutheran soldier. Our Lenten pra ers mold us, and, through us, the world. Unless we refashioned, this present travail is but the prelude to greater blackness. In the light of this, will we bother attend church next Sunday?

# His Last Will and Testament

By John F. Palm
*Superintendent of Schools, Eagle Bend, Minn.*

I, JESUS OF NAZARETH, of sound mind and disposing age, do hereby make this my last will and testament. Knowing the uncertainties of human life assured of the certainty of my speedy death at the hands of those whom I came to deliver from sin, I proceed to devise and bequeath all of that of which I die possessed. Of worldly goods, lands, chattels, and securities, I have none. My carpenter's tools I have already given to Ben Esdras when, with my Mother, Mary, I left Nazareth to travel up and down Judea and Galilee telling the good news of the Kingdom of Heaven. I have acquired no tangible wealth during my thirty-three years of life. At the same time I leave behind me no unfulfilled obligations, no promises made but not kept. I can not even bequeath my garments, because the Roman soldiers will strip them from me and divide them among themselves, casting lots for my seamless robe. Although, therefore, I have no earthly wealth or visible property to give and bequeath, I am in possession of a fortune of inscribable value, which it is mine to devise. On that account, I make this my last will and testament.

To my Mother, Mary, I give and bequeath the memory of thirty-three blessed years, without a cloud upon our joy. I give to her the right and title to the experiences of all those years from the Bethlehem manger until this glory hour. I give to her the full measure of filial devotion and my tribute of deathless love. To my beloved friend and disciple, John, I bequeath the right and the responsibility to care for my Mother during the rest of the days of her earthly life, and to do all that I would have done had my life been spared.

To my brothers and sisters who have refused to believe in me, I bequeath the memory of my words authenticated by my deeds. I plead with them, ere it is too late, to rise above their prejudice, pride, and jealousy, and to see in me the Messiah of Israel, and the Redeemer of the world.

TO THE SCRIBES and Pharisees, I give and bequeath the law and the prophets set free from the vain traditions of men and made alive by my words and deeds. I counsel them to humble themselves, to divest themselves of their hypocrisies and to "become as little children" in order that they may "enter into the Kingdom of Heaven."

To the Sadducees I give and bequeath my demonstration of the reality of the spiritual life as an antidote to their skepticism and unbelief. To refute their agnosticism, I leave the witness of my open tomb.

To the Herodians, I give and bequeath the judgments of God, my Father, and I declare that unless they repent of their greed and graft and turn from their evil ways, they shall die of the same sword with which they now are smiting the poor and the needy.

To my disciples I also give and bequeath my peace. Not as the world giveth, give I unto them. The peace which I thus bequeath is heavenly peace, my peace. I have wrought it out and made it real and experimental. It is peace with God and peace with men and peace with one's inmost self. It is peace that passeth all understanding. I do not bequeath to my followers a spurious peace that promises freedom from all suffering and pain, but a peace that rises above distress and that abides through sorrow and grief.

TO MY DISCIPLES, I also give and bequeath my love. I give to them the love with which the Father hath loved me. I give to them redeeming love, that shall take away all sin and evil, that shall dissipate all doubt and fear, and resolve all pride, suspicion, jealousy, rivalry. I bequeath to them the holy love of God that shall destroy all lust and base desire and that shall finally present them without spot or wrinkle or any such thing before the presence of the living and eternal God. I bequeath to them also my self-sacrificing love for others. I plead with them that they love one another, even as I loved them.

To Simon Peter I give and bequeath the Rock upon which I will build my Church and upon which his impetuous, sand-like faith may become adamantine and by means of which the arch denier may become the great confessor. To Philip I bequeath the vision of the Father, in order that having seen me he may see the Father and thus be satisfied. To Thomas I bequeath the Truth that shall set him free from doubt. I give to him for his special possession the print of the nails in my hands and feet and the wound of the spear in my side, that he may be not faithless, but believing. To John, my beloved disciple, I bequeath my continuing presence and the right to compose my spiritual biography on the Island of Patmos.

To Saul of Tarsus, the Pharisee who shall presently persecute my followers with ruthless severity, I bequeath the Damascus Way and the call to become my ambassador to the Gentiles. I give and bequeath to him my sacred marks, and for his very own 195 lashes of the Roman scourge and three beatings with rods and a stoning at the hands of the Jews. I give and bequeath to him as one born out of due season, the fellowship of my sufferings and the power of my resurrection. I also give to him to stand before Caesar and to bear witness that I am the King of Kings and the Lord of Lords.

TO ALL MY DISCIPLES and to all those who shall believe in me through them, in every age and generation, I give, bequeath, and devise my NAME. I direct that they shall not wear it unworthily but boldly. I prescribe that all of those who wear my name shall show forth my love and that my name shall not become a cloak for hypocrisy or self-righteousness.

To the nations of the earth, their rulers and their ruled, I bequeath my Kingdom, the Kingdom of Heaven, which they may enter and possess only as they follow in my footsteps. I bequeath to them the overthrow of tyranny and greed, the end of strife and war, the abolition of poverty, ignorance, and disease. I devise to them the earth which is mine, that upon it they may establish a lasting kingdom of goodwill and righteousness.

To the common people of the world, the forgotten men and the overlooked women, and the underprivileged children of every race, color, and clime, I bequeath the good news—that God is their Father, that forgiveness and peace are designed for them, that their life and health and happiness are precious in my Father's sight. To the blind, I give and bequeath the light of the world; to the lonely and desolate I give and bequeath friendship, for I call them not henceforth servants but friends. To the sorrowing and broken-hearted, I bequeath comfort. Let not their hearts be troubled. Let them believe in God and also in me. To the suffering and the struggling, I give and bequeath my victory. In the world they shall have tribulation, but let them be of good cheer, I have overcome the world!

To fathers and mothers, I give and bequeath the pattern of divine parenthood, that they may become like my Father which is in heaven.

To little children, I give the right to be well born and to be wanted and to be loved and cherished. I give them the title to a happy childhood, free from harsh severity and corrupting indulgence alike.

TO BROTHERS and sisters, I give mutual understanding and affection. To husbands and wives, I bequeath holy, everlasting love. To youth in its vigor, I give and bequeath the "bright and morning star" and the glory of the dawn, that they may "mount up with wings as eagles." To men and women in middle age, I give and bequeath the power to work beneath the noon-day sun and to "run and not be weary." To the aged, I give peace at eventide and the glory of "sunset and evening star."

To all the generations to come, I give, bequeath, and devise my words, written and living. I direct that they be translated into every language and tongue. I command that they be carried by lip and life to every man, woman, and child in all the world. I ordain that they shall inspire the ministry of healing and of teaching and of preaching around the whole world.

And finally, I give, devise and bequeath all the blessings of my Kingdom to all who will repent of their sins and come to me. I ordain that, upon the simple terms of belief in me, walking in my footsteps, and abiding in friendship with my disciples, all mankind may enjoy and possess, share and share alike, my heavenly Kingdom here and now, and the fulness of life at my Father's right hand forevermore.

In order that the terms of the foregoing, my last will and testament, may be carried out, I do hereby establish a holy trust. I do set apart a body which shall be called my Church and to which I commit the responsibility of making the contents of this my last will and testament known to all the world. In the faithful pursuance of its trust, I promise to my Church the presence of my Holy Spirit and the assurance that He will guide the Church into all the Truth.

I thus conclude this my last will and testament to which I hereby affix my name and my sign and seal, that of my atoning cross and my riven tomb. Father into Thy hands I commit my spirit. It is finished!

# "Nurseries of the Kingdom" *

By P. O. Bersell
*President of Augustana Synod*

THE LUTHERAN CHURCH PRAYS. Her members pray. They pray, "Thy kingdom come. Thy will be done." That prayer is related to life right here on earth, to all the activities of the individual, to all the activities of the Church. It lays hold on life, all of life. For the Christian faith is totalitarian, all-inclusive. If it is not that, it is nothing, for Christ lays claim to every area of life. The foundations, the discipline, the worship, the life-service unto Him must begin and be unfolded and developed here for those who are to share in the fulfilment of the Pauline doxology:

> "Unto the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever." (1 Tim. 1:17)

No wonder then that in all our Lutheran churches in America the assembled congregation earnestly prays its corporate prayer each Sunday for the schools of the Church that they may truly be nurseries of the Kingdom. The vast majority utters the prayer in the following words:

> "Bless, we pray Thee, the institutions of the Church, its colleges, its seminaries, and all its schools; that they may send forth men and women to serve Thee, in the Ministry of the Word, the Ministry of Mercy, and all the walks of life."

Realizing that education is a part of the life- program of Christianity, even in accordance with the great commission to make disciples of all peoples—"baptizing them and teaching them all the things which Christ has commanded"—the Lutheran Church has always devoted a

* Address at installation of Dr. S. C. Eastvold as president of Pacific Lutheran College, Parkland, Washington, November 28, 1943.

ge part of its program to the establishment and maintance of Christian schools—primary, elementary and ondary schools, as well as higher schools, colleges and inaries.

*Why the Delaware Church Failed*

The Lutheran Church cannot forget that she was born a university. The pioneer leaders of the Lutheran urch in America came out of some of the finest universities in Europe. And that is true both of those who e here in colonial days and those who came in the century. Quickly they established the nurseries of Kingdom, even the higher schools, not counting the t. The outstanding exception was the Swedish Lutran colony on the Delaware, founded in 1638. Because y did not found nurseries of the Kingdom for the ining of future leadership the churches which they lt eventually became museum pieces for lovers of onial lore, and warning exhibits of what happens to a urch, or a culture, or a movement that forgets to esblish its nurseries.

The other and later Lutheran leaders followed the true theran pattern, which was also the American pattern. Note the famous statement made in the founding of rvard:

> "After God had carried us safe to New England and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the civil government, one of the things we longed for and looked after was to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers should lie in the dust."

d listen to this ancient statement from a southern lony, Virginia, when the College of William and Mary s established: "that the Church of Virginia might be rnished with a seminary for ministers of the gospel." Of course, this was a prime motive in the founding of urch-related colleges, namely, to train Christian leads for the ministry of the Church, but it was not the ly dynamic. The founding of Christian colleges of eral arts on a grand scale reveals a broad conception these schools as nurseries of the Kingdom to send forth rvants of humanity and leaders in all the walks of life.

*Church Founded Most Colleges*

In the middle of the last century there existed a nationide organization known as the "Society for the promoon of Collegiate and Theological Education in the West." its annual report for the year 1856 is found this statement:

> "We might go through the whole list of American colleges and show that, with few exceptions, they were founded by religious men and mainly with an eye to the interests of the Church."

There are today 778 church-related colleges in the nited States, of which 558 are Protestant and 220 Cathic. The Protestant Churches have 412 four-year and 146 two-year colleges, while the Catholic Church has 157 four-year and 63 two-year colleges.

Today we are faced inescapably with the fact that something has happened to a large number of these colleges. I do not refer to the present situation caused by the war, which has either depleted the number of male students, or has transformed the college campus into a military reservation. I refer to the much more serious situation which is not a momentary aberration, namely, that many of these schools have lost their Christian dynamic and are no longer nurseries of the Kingdom.

What a power the 558 Protestant colleges might be for the advancement of true Christian culture and faith, even in spite of the fact that most of our youth attend state-controlled and privately-endowed universities and professional and technical schools where not even a pretense is made of adhering to the ideals of Christian education, except by the accidental individual examples and influences of Christian teachers! Thank God for such.

The principles of religious liberty and equality, and of the separation of Church and State have been voiced, insisted upon, and applied in Christian America with such extremity and such vengeance that these very principles have been reduced to an absurdity.

*"Christianity Has Outlawed Itself"*

In an attempt to create a state of Christian freedom, Christianity has outlawed itself. America was originally and fundamentally Christian. The founding fathers had no intention whatsoever to disfranchise the Christian religion nor discount its benevolent influence in government and education. They never dreamed of dethroning God. But as a result of the extreme application of the principle of separation of Church and State in state-controlled institutions of learning, higher and secondary and elementary, the Christian religion itself, in a Christian land, has been treated, not with fairness but with prejudice. It has virtually been eliminated even as an educational factor and a moral influence.

As a churchman I stand humbled before the indictment that this state of affairs is largely due to rampant sectarianism which has divided the Christian forces of America into more than two hundred denominations and sects, many of whom are incurably suspicious of and belligerently antagonistic toward all others who are not cut from the same pattern. We Lutherans are not entirely blameless in this respect, even in respect to our own racial demarcations and nationalistic loyalties, but, to be truthful in the matter, it would not be honest for us to say that we are the "chief of sinners," for we have always been and more than ever we are now one with reference to our fundamental Christian faith.

I cannot refrain from thinking out loud, how different things would have been in America, with reference to the concept of Christianity in its totality if we could have adhered more intelligently to the recognition of the three grand divisions, Catholic, Lutheran and Reformed, instead of the present Babel of prophetic voices. With a better understanding of the true ecumenicity or univer-

sality of the Christian Church and in fraternal sympathy, yes, with consecrated common sense, we could then have ordered it so that Christianity would have found a place in our educational institutions, and they would today have been nurseries of the Kingdom.

*A Challenge Confronting Church*

That, however, is an idle daydream now. The stark reality is before us. It is a challenge to every Christian Church Body that still has a grip on the saving truth, that still has a vision of the growing task, that still has the spirit of heroic sacrifice, to maintain schools that will truly be nurseries of the Kingdom.

We owe this to ourselves and our children. We owe it to our nation as one of our greatest patriotic contributions. We owe it to our God.

May I offer for your consideration the following definition of Christian education as formulated quite recently by the Evangelical forces of North America:

> "Religious education in the Christian sense includes all efforts and processes which help to bring children, youth and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their experience of life in the light of ultimate values; to develop a deepening fellowship with Christ which will find expression in attitudes and habits of Christlike living in common life and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief and doctrine."

All higher education deals with life, the absolute, the ultimate. Christian higher education offers the way to capture this life by authority and by faith. The authority is divine revelation, the infallible Word of God. Faith is the personal acceptance of this truth. Truth therefore becomes something absolute, even if it cannot yet be fully comprehended by mortal mind. Non-religious higher education offers the way to capture life by science and human quest after the truth. It has nothing absolute, for the dicta of science change from age to age, and human philosophy has not yet found an unwavering point from which to start in the building of the foundation for life.

*Science a Handmaiden of Theology*

It would not be quite correct to say that Christian higher education is tolerant of science. Rather, it recognizes science as indispensable and welcomes it as the handmaiden of theology, for science when rightly used and understood affixes the seal of confirmation to the testimony of revelation. Science is intended to be the servant, not the master; the means to an end, not the end itself. So understood and accepted, it is of growing importance in the present era of humanity's development. Therefore the church colleges are today developing strong scientific departments, in order that life might have a fuller interpretation and application and that science may be saved from pseudo-science and consecrated to a nobler service in a laboratory atmosphere of faith which has its source in God.

Christian higher education is a liberal education, for it recognizes the fulness of life and takes in its whole sweep of body, mind, and soul. Other education is satisfied with the first two and therefore not free to cross into the realm of the spiritual and the eternal. It is therefore limited, shackled.

Christian higher education is liberal, for it orients and equips the student to move in the realms of true personal liberty, interpreting the Saviour's word, "If, therefore the Son shall make you free, ye shall be free indeed." Other education knows no escape from harassing doubts, life frustrations, persecuting fears, accusing consciences and terrors of death.

Christian higher education is liberal, for it alone guarantees real academic freedom. A moment ago I spoke of pseudo-science. So, in all fairness, I must also mention pseudo-Christianity which fosters bigotry, dogmatism and intolerance. In the words of one of our Lutheran college presidents, "It fits Christian faith on any procrustean bed that happens to be the rational model at the time, and the body of living faith is reduced to a manageable corpse." But that is not only a parody on the Christian way; it is an insult to it. The Christian way is tolerance, charity, and love, that knows no domination except the sovereignty of God and that cannot be coerced by human usurpers of power, be they ecclesiastical, political, or financial.

*Christian Education Enthrones Christ*

Christian higher education enthrones Christ in human lives. Other systems leave the throne empty. For there is no other King than Christ.

The purpose of the Christian college is to conserve and fortify and develop the Christ-inspired and Christ-controlled lives entrusted to its fostering care. It is not just a school to teach a technique of living. Rather is it a nursery for the unfolding of the hidden life in Christ Jesus.

The Christian college does not merely profess Christ or proclaim a faith. It seeks the realization of that faith in the classroom and on the campus in lives in whom His power and glory are revealed. Of no other educational institution can that be stated as the chief purpose of its existence. And if that be true, then, I ask, is there any other thing that can make up for the lack of it?

The Christian college has the solvent for our social and national problems. The principles of Jesus Christ will show the students how to live together in happiness and usefulness. Their morals will have deeper roots and a more compelling urge. Their personalities will become integrated. The Christian college can therefore send out into modern life young men and women who have found the source of life with the power to translate this into forces of righteousness in their communities. That is one

son why nearly all our pastors come from our church eges.

*An Educator's Call of Distress*

Who can measure the need of our country today for benevolent fruitage of these nurseries of the King- n? It is a world need. Robert Maynard Hutchins of icago University wrote a few weeks ago: "We must members of a just society. Think of the hope that uld come to the millions who do not want to be fascists ruled by fascists, if the American people should decide t the way to change the face of the earth was to nge their own hearts." That's strong testimony from top-flight educator. That's quite an admission that re hasn't been enough heart, not enough spiritual con- t, in the education of this generation. It's really a call distress.

Then listen to the voice of a mighty leader of men, one o has led tens of millions into the wilderness. Ten ars ago Adolf Hitler said: "As long as youth follows , I don't mind if the old people limp to church. But young ones, they will be different. I guarantee that." s, he proved it. He took charge of the education of e generation and as a result he nearly (but not quite— nk God!) captured the whole world. His technique is object lesson to the world.

Why can't we learn? The America of tomorrow will what the nurseries of youth make it. The nurseries ll be what we make them.

My plea today is that we give the full measure of our votion to the cause of Christian higher education. nowing the cost let us, nevertheless, continue to build. d forbid that we should repeat any of the mistakes of e past here in the Pacific Northwest. There are sev- al significant ruins or ghost-houses along time's great ghway here that remind us of unwise zeal in the estab- hment of Lutheran institutions of higher learning or at give mute evidence of a dumb and blind people that uld not give needed support.

*An Experiment in Cooperation*

But we are not building Pacific Lutheran College today on the ruins of the past. We are building on a lasting foundation. It is a unique situation, nothing quite like it anywhere in the United States. It is the only Lutheran College in this vast section, land of the future. While it is owned by one Lutheran body, two others are cooperating and assisting in its support. It is an experiment in Lutheran fraternity and cooperation that has tremendous possibilities of emulation in the entire national field of Lutheran higher education. For there will be many crises and many readjustments in the next decade or two. Perhaps Pacific Lutheran College will show us the way to solve many of our common problems.

Dr. Eastvold, today you are being formally inducted into the office of president of this college.

We have come here with high hopes and with much joy. We recognize that there are two human requisites for success. The one is able leadership. The other is adequate support. In a peculiar way they are both focalized in your person. They are met in your responsible office.

In God's providence you have come to this hour and this task. You are God's husbandman to tend this nursery of the Kingdom. May it be for you a glorious and blessed adventure that shall vindicate your own faith and that of your co-workers and supporters.

God grant you grace to cultivate the nursery, wisdom to develop its enlarging constituency and resources, courage to stand fast in unswerving loyalty to the ideals which you today will inscribe on your banner of leadership, and magnanimity of spirit, that with true Christian statesmanship you may win for this school the full confidence and the affections of all your Lutheran brethren.

In other words, I pray that ere the close of your career of service here, all of us Lutherans, regardless of synodical affiliations, may be able to say, with the pride of achievement and possession, "This is our school."

# The Word of God

## III. In the Mental and Spiritual Life of Humanity

By O. H. Pannkoke

*Director of Public Relations, Wittenberg College*

HAS THE WORD a place in the mental and spiritual life of humanity, and what is that place? On the answer to this question the whole strategy of the Church depends. Without an adequate answer it is hardly conceivable that the Church can have any intelligent strategy at all. The ministry is the art of dealing souls. Unless the minister is a diagnostician of the soul, he can be little more than a bungler.

The older dogmatics had a simple answer to these questions. It furnished proof for the existence of God. Then it concluded that man is responsible to God. Logically the scheme is perfect, and it is as mechanical and external as a puppet show. The logician manipulates all the figures, including God, and they behave just as he wants them to behave. The whole method is as cogent and meaningful as puppet shows usually are.

Apart from the mechanical nature of the approach, there are three more things wrong with it. Modern man

is immune to logical demonstrations of the existence of God or the truth and obligation of His Word. He is a thorough-going empiricist. Moreover, he is a pragmatist also in religion. He is interested not in the truth but the value of the Word. Finally, the divine Word is never reached by reason. It is always heard by faith.

This is the great revolutionary change in the outlook of man which characterizes the modern world. Until agnosticism gained the field under Hume and Kant, it seemed sufficient to prove that God must exist and that our knowledge of God is true. The arguments from cause to effect, originated by Aristotle, seemed adequate to do this, especially when supported by the belief in innate ideas. Locke, in his *Essay on the Human Understanding,* disproved the existence of innate ideas, and Hume and Kant laid the foundation for the empiricism which has become the intellectual mood of modern life.

### *The Shift from God to Nature*

The tremendous intellectual efforts of Greek and Christian thinkers to prove the existence of God and His control over life have become unintelligible to modern man. The focal center of thinking has shifted from God to nature. Its purpose is no more to understand the ways of God but to discover the laws of nature. The method is experiment and observation instead of rational reflection.

From the intellectual standpoint, religion seems to be a lost cause since empirical science has come into power and proven its value by unparalleled theoretical and practical achievements. It is not possible to prove God's existence empirically. What Spinoza called "the intellectual love of God" and the appeal to rational assent in the great Lutheran systems are not adequate religious approaches to man at any time. They are inadequate especially in this scientific, empirical age.

However, the intellectual answer is not final. One of the most revolutionary developments of the last 150 years is the deepening of the term "personality". Walch, the Lutheran theologian, could in the middle of the 18th century still define personality as "a special rational and perfect substance." This one-sided emphasis on the rational character of personality and life is the distinguishing mark of the great Greek thinkers. It maintained its influence until modern times and was accepted by the great Lutheran dogmaticians.

### *Kant Brought Incisive Change*

Kant brought the incisive change. With him the highest aspect of personality is moral responsibility. The center of personality is shifted from the intellect to the feelings and the will. Life touches the whole personality and the high goal and the meaning of life are not intellectual apprehension but moral decision. Beside the objective, impersonal, mechanical world of nature, this revolutionary discovery establishes in its own right the ethical world of the spirit.

Kant's publication of *The Critique of Practical Reason,* in which he developed these thoughts, has had permanent influence in modern thinking especially in two directions. In the first place, to the experience of man with nature is added a vast, new realm of experience just as valid as the observation of nature, man's moral and spiritual life. In the second place, truth in this realm is more than intellectual abstraction. Truth comes out of the response of the whole personality to what is meaningful in life. Creative imagination, personal devotion, decision and action in life, are essential to clarify the moral and spiritual ideals of man. They are personal and more than intellectual.

Is there a place for the Word in this enlarged and deepened understanding of human personality? Is religion one of those "basic imperatives of life," as Malinowski calls them, which are rooted in the very nature of man? Is it true, as Arthur Pound says in *The Iron Man in Industry,* that in such a world as this if there were no God man would have to invent one to live?

### *Purpose, Choice, Responsibility*

Perhaps man's deepest need for religion lies in Kant's insight that man is free and responsible. Paul Elmer Moore calls this the most universal and the distinctively human experience. The infinite possibilities of life lie before man. He must choose from them and accept the responsibility for his choice. Every decision in life has moral implications. It may be right or it may be wrong. Every decision expresses his interpretation of life. That interpretation too may be right or it may be wrong. If it is wrong, he has sinned against the universe. He must make his decision torn apart by the conflicting interests and confusing interpretations characteristic of modern life.

Purpose, choice, responsibility—these are the three fateful words which describe man's deepest nature, to be compelled to live for a future which he does not know, to make the choice to meet that future when he does not know the outcome of that choice, and to bear the consequences whatever they may be. When one adds to this the never dying dreams of man to make a better world which always have ended in frustration, one can understand why the great spirits of the race, from the prophets to Unanmuno and Berdyaev, have felt the deep tragic sense of life and longed for salvation.

In the ordinary routine of life the tragic depth inherent in man's freedom and responsibility may not appear and the average person when tragedy comes as it comes to every life may not be able to express it with the power of the 90th Psalm or the haunting sense of the vanity of all things which runs through the Meditations of Marcus Aurelius. There have been long periods in history too when it semed as though the human spirit would conquer its fate and subdue those dark forces which always turn man's brightest dreams into his bitterest failures and regrets. Implacably the darker side of life returns. The lights of hope are dimmed one by one. The bright Utopian faiths born in the era of progress die. They become travesties when life's fourth dimension reappears: failure

lity, frustration, and regret, accompanied by the nting question: Why?

*Religion Answers Riddles of Life*

No less perplexing is the height to which the human rit may rise and the depth to which it may sink—the ssing which it brings through some and the curse ough others—both free and both responsible. Why uld this be—and why should the innocent suffer, netimes with the guilty, while often the guilty go scot e? Only religion can give a final answer.

Man, as Berdyaev says, "is compelled to realize that processes of history are fatal, inhuman forces, quite ifferent to his fate, forces as merciless as they are n-human."

There is a need for religion in the nature of man. In t, it is the deepest need of his nature. It is the need for ral guidance, it is the need for faith in the universe, it he need for the integration of his soul, it is the need fellowships intimate, warm and true. The advance- nt of science and industry have not lessened or elim- ted, they have deepened these needs. They have in ny ways undermined the faith and the moral assurance which men lived in the past. And while they have ltiplied his responsibilities a million fold, they have y given him contradiction, confusion, and bewilder- nt as a guide.

The Word does not reach modern man through the ellect. It reaches him in the very roots of his person- ty, in his deepest aspirations. In the very nature of n lies the need for faith in God and when God calls d by His living Word engenders faith, the whole per- nality responds that "Jesus is the Lord."

*Must Understand Longings of Soul*

It seems an obvious conclusion that, if the Church de- es to reach the soul of modern man with the Word, it eds to understand the religious longings of the modern ul. The world has advanced far in its understanding human personality since Lutheran theology was for- ulated. Anthropology, psychology, psychiatry, cultural ciology, epistemology, comparative religion, the history religion and what the Germans call the Geisteswissen- haften, the mental and spiritual sciences, have created any fruitful viewpoints and many valuable insights into e nature of man.

European Lutheran thinkers have used them to enrich d deepen theological thinking and to give it vigor and wer. Very little of this has found its way into our utheran colleges and seminaries and into the studies of ur pastors. As a result the books of European Lutheran riters so often sound like the voice of the prophets, awing power from God and stirring the souls of men. ur college and seminary programs and our preaching a large extent appear traditional, mechanical, and out touch with the deep currents of life. Our theological proach is theocentric—and that it must remain. Our strategy to make the Word a power in life must be anthropocentric or it is doomed to fail. To be diagnosticians of the soul we need to avail ourselves of every resource to understand the religious nature, the religious needs, and the religious longings of the soul of modern man.

*Reckoning with Modern Culture*

A second question is of importance for the strategy of the Church in preaching the Word. How has man sought and found satisfaction for his religious needs in the modern era? In other words, what are the great cultural ideals of this age, how do they square with the Word, in how far have they been able to become man's supreme value and to displace the Word? If the Word is to be a two-edged sword cutting through to the innermost souls of men, the Church needs to reckon with the secular culture in which men live. The 19th century was the great century of compromise of Christian fundamentals with secular culture. It was ushered in by Schleiermacher's question: "Shall my faith be in conflict with culture?" It ended with the complete betrayal of Christianity by the leaders of culture. The promise of *this* century lies in the fact that the Church is again aware the Word is a call from another world passing judgment on all the works of man.

What are the faiths by which modern man has lived?

*Man's Faith in His Intelligence*

Faith in intelligence has been the foremost faith. The cornerstone of that faith is the scientific method—tested thought. That method is the distinguishing characteristic and the dominating influence in modern life. It is a platitude to say that it has worked marvels in the conquest of nature. It has so far, however, shown little evidence that it can do the same for human society, and least of all has it succeeded in bringing peace and comfort to the soul of man.

In part, this is the case because man's reactions are not uniform and predictable as the observed occurrences in nature. Man is an individual who chooses his own course and it is never safe to bet on what his choice is going to be.

*Science Opens Pandora's Box*

In part, this is the case because science has opened a veritable Pandora's box of difficulties which no one foresaw. Instead of solving the problems of life as the last century confidently believed, it has created graver problems than any previous century knew.

The *exemplum horribile* is, of course, modern scientific warfare. The idea of progress, born with the French philosophers of the 18th century, and lifted to a religion by Comte, Mill, Spencer, and Fiske in the 19th, died in the first World War together with the millions of young men who failed to see the Utopia which the 19th century had promised. The outbreak of a second more desperate

World War is final evidence how completely intelligence has failed in solving the difficulties created by scientific industrialism.

The most curious outcome of the faith in intelligence is that it began with the sublime faith in reason's power, and that in modern psychology, psychoanalysis, and instrumental philosophy it ends in complete despair of reason, of truth, and of respect for the human soul itself.

Intelligence tests have shown how limited the gift of intelligence actually is in human society. Normal and abnormal psychology, as well as the pragmatic philosophy, make thinking the expression of the feelings and the desires of men. Truth then is whatever serves man's purposes.

### *A Cesspool of Evil Desires*

Psychoanalysis finds in the center of every man's soul, the real source of his motives, a cesspool of evil desires—so evil that former generations would hardly have mentioned them in a whisper.

Faith in intelligence is by no means dead. It finds its most vocal supporters today in the field of education. It failed to bring the promised Utopia through the mastery of nature. It failed to bring the great society through developing social intelligence. Its hope still is to bring salvation through controlling the nursery, the kindergarten, the common and the high school, the college and the university.

There could be more confidence that this formula—already known to Plato and every reformer after him—will work if there were agreement as to what the intelligence is which is to raise the new generation and if the young men and women who have been brought up under this formula for the last decades had shown a greater measure of social idealism than they have. The promise of salvation by education has so far been neither convincing in its program nor promising through its results.

As a glowing faith, to lend glory to life and to give it a great and sustaining purpose, the faith in intelligence has failed. It has become dim, shamefaced, and faltering. It has not proven strong enough for a crisis. In fact, its original promise of discovering the secret of life itself now appears fantastic and its confidence in the rationality of man has disproven itself.

### *How Idea of Freedom Is Abused*

Parallel with faith in intelligence has grown the cult of freedom. Today, because of the war, freedom is again stirring men's souls—freedom from oppression. In that phrase is revealed the nature of the struggle for freedom, as well as the reason for its defeat. It has been a "freedom from" which, when carried through consistently, leads to the severance of every social tie and to the denial of every value in life.

That has happened in most spheres of life. Religious freedom has become freedom from religion. Freedom of thought has become free thought and often no thought. Freedom of conscience has led to the denial of conscience and the moral law. Freedom in the pursuit of truth has resulted in the doubt of all truth. Political freedom has not produced political integrity. The freedom of contract has resulted in the enslavement of the workers. The emancipation of women has helped to destroy the home. Freedom merely to be free has proven to be an illusion and it has left life empty and void.

The cult of freedom has resulted in a nearly complete destruction of standards, values, and ideals, and in the unparalleled strife and confusion which characterize modern life.

"Man has grown into an individual, and the individuality has turned out to be meaningless, futile, bare, and confused."

The cult of freedom too has lost its zest.

### *Worship of Personality*

The third faith of modern man is the worship of personality. It has become the content of the democratic ideal, an important philosophical school, as well as the sole meaning of religion for many. Berdyaev, the great Russian thinker, has analyzed the worship of personality in his book, *"The Fate of Man in the Modern World.*

From the emancipation of man from God in the Renaissance, he traces a steady dehumanization of life, a steady progress downward toward the brutes. Human values have disappeared. In their stead, have risen the new values of power, technics, race purity, nationality, the State, the class, and the collective. Culture is dominated by naturalism and by technics, and man ceases to be a being with a spiritual center, retaining his inner unity and continuity. Man disappears. Only his functions remain. In the dominance of the machine and of production in modern life, man is of no account. He has not only ceased to be of supreme value but of value of any sort. "Lashed by the chaos of history, buffeted by storms of irrational forces, wounded by the fatality of history, man consents to a transition into an era of non-human existence."

This is a dark picture. It is far from the professions of faith of educators and of the defenders of democracy. The agreement of the great thinkers of the age is proof that it is not an exaggeration. The disease of modern culture lies deeper than the inability to establish international order and peace. The essential values of life are revealed to be meretricious, man's enemies instead of his friends.

### *Three Other Modern Faiths*

These are the major, reasoned out faiths of modern men. There are three further faiths: The Will to Power, the Rule of the Senses, and the Worship of Things. These have not developed an elaborate creed, but they are equally if not more influential than the first because of their greater appeal to the masses. They are the popular faiths and the popular ways of life because they are the normal reaction to an urban, machine civilization. They too have run their course and the tide has turned against them.

he soul of modern man has been the battlefield of ending and conflicting faiths as in no other genera- in history. It has often been led to the mountain- and shown the promised land of its dreams, and just ften the promised land has dissolved into a mirage. the movement which began in the Renaissance is ving to a close in the gravest crisis which western ure has faced. It is graver than the crisis when the nan Empire disintegrated because then the Christian rch stood as a great rallying center to sustain men's es and to tide them over the centuries of chaos. To- the Christian Church too is wavering and its future gs in the balance.

*The Church's Day of Opportunity*

ut—and here is the important fact in the Church's today—the most powerful enemies of the Christian faith in all its history, which have battered without mercy at the Church's foundations for a century and a half, are being or are already discredited by the soul of man. He is losing or has already lost faith in them. In the ceaseless struggle of the foolishness of the cross against the wisdom and the pride of this world, the outlook is infinitely more hopeful than it was a generation, two, five generations ago. The period of arrogant human pride which began in the Renaissance has passed flood tide and has begun to recede.

The crucial question now is: Will the Church see this situation, seek to understand it, and with unswerving purpose concentrate all its power on the preaching of the eternal Word so that it reaches and stirs the soul of modern man? Rarely has there been an age when sermons can be preached which will strike so deep as they will strike today.

# Kaj Munk

By H. Skov Nielsen
*Blair, Nebr.*

THE ENTIRE SCANDINAVIAN WORLD was shocked and saddened at the news of the tragic death of the famous Danish patriot preacher and thor, Kaj Munk, presumably at the hands of instruments of the Nazi power whose brutal sway he had so rlessly challenged.

Beyond Scandinavian circles too, in both hemispheres, horrible event attracted attention. Evidence hereof re full reports not only in American newspapers but o in popular weeklies such as *Newsweek* and *Time*. ere can be no doubt that the murder of Kaj Munk will d a prominent place in the long list of atrocious crimes rpetrated by the Gestapo in occupied countries.

Kaj Munk was born Jan. 13, 1898, at Maribo on the and of Lolland. His father was a tanner by the name Petersen, and in baptism the boy received his father's me. However, both parents died early, and at the age seven the boy was adopted by a childless couple who ed on a small homestead just outside Maribo. Their me was Munk, and that surname the boy henceforth re.

*Handicapped by Spinal Defect*

He was not a robust child, and he was even physically ndicapped from birth by a spinal defect which affected s posture and caused him to walk with a decided stoop. ut his mind was active and alert, and very early he anifested great interest in spiritual things. This interst was nurtured in the home and in Sunday school as ell as by the then young Oscar Geismar, the later well-nown royal chaplain, who for a time was his tutor. His boyish mind was especially fascinated by the problem of the miracle; and he is said to have been greatly disappointed when a friendly neighbor, who had passed away, failed to come to life again in response to his prayer.

The Munks proved kind and good foster-parents, and a beautiful relationship developed between them and their ward. Having discovered the boy's talent and bent for learning, they determined to let him prepare for the ministry. They were simple folk of modest means. Aside from the produce of the small homestead, Mr. Munk derived a slender income from hauling milk to the nearby town. They managed, however, to keep the boy in school, first at Maribo and later at Nykøbing on Falster, where he was prepared for entering the university.

Even in boyhood Kaj Munk tried his hand at writing both prose and poetry, and while studying in Copenhagen he wrote several plays which, however, never got into print. After his graduation and entry into the ministry in 1924, contributions from his pen began to appear in various publications, among which was *Kristeligt Dagblad* (The Christian Daily). His articles attracted immediate attention by their vigorous, challenging style, and by his free use of modern colloquial terms that frequently bordered on the vulgar. This was at first resented by serious-minded people; but later it became apparent that the author was merely trying to get his message across by addressing "the people of his day in the language of the day," as one of his many recent eulogizers puts it.

That his pastoral work was appreciated is evidenced by the fact that he had served the Vedersø parish ever

since his ordination, and that when, in recent years, he wanted to retire from the ministry to devote himself to writing, his parishioners petitioned him to remain, and they engaged a young theologian to assist him in the parish work. Like Blicher of old, Munk loved the quiet and solitude of the wide open spaces, and he was often to be seen roaming the heath with dog and gun. This was his chief, and almost only, form of relaxation and recreation.

### *First Drama a Failure*

In 1928 came Munk's first serious bid for literary honors with the staging of his drama, *An Idealist,* the central character of which is King Herod the Great of Judea—an idealist only in the sense that he was possessed by a single idea and pursued it relentlessly and unscrupulously without regard for cost or consequences.

The presentation proved a complete fiasco. His audience did not know him; they failed to grasp his message; and they resented his impudent challenge. His critics were unsympathetic. The affair was a serious rebuff to his aspirations. But Kaj Munk was not a man to accept defeat. He went back to Vedersø and resumed his writing; and gradually he gained recognition.

The following year came *I Braendingen* (In the Breakers), a play centering around the noted literary critic and sceptic Georg Brandes; and in 1931 *Cant,* a historical drama from the time of Henry VIII.

*Ordet* (The Word) appeared in 1932. This is the work which is best known and most appreciated in church circles both in and outside of Denmark. It moves almost entirely in the religious field. Here the author presents the problem of the miracle in concrete form by actually staging a resurrection scene. This play was presented, in abbreviated form, in America a couple of years ago by a group of Dana College Students under the leadership of Professor Nyholm, first in the college auditorium at Blair, Nebr., and later in several of the larger Scandinavian centers in the Middle West.

### *Mussolini and Hitler as Characters*

The rise of the Italian empire and the conquest of Ethiopia called forth *Sejren* (The Victory) in 1936; and two years later the persecution of the Jews in Germany is made the substance of *Han sidder ved Smeltediglen* (He Sits by the Melting-Pot). In neither play is the leading character identified with actual personalities; but the author leaves little room for doubt that they represent "Il Duce" and "Der Fuehrer" respectively. The latter play was running in Denmark at the time of the German occupation—and was promptly prohibited.

After the occupation Munk wrote *Niels Ebbesen,* a historical drama picturing another German invasion in the 14th century under "Den kullede Greve" (The Baldheaded Count). This is done in such a way as to reflect present conditions in vivid relief. Needless to say, this work was immediately confiscated; but a few copies were smuggled out, and the play has been printed, in whole or in part, in various Danish-American publications.

Besides his dramas—some fifteen in all—Munk has written a travelogue *Vedersø—Jerusalem Retur,* in which he describes a journey to the Holy Land; *Te* *Oxford Snapshots,* sketches from Oxford Group activities in Denmark; and a volume of poems, articles and short stories.

### *Sermons Provoke Invaders' Wrath*

And then his sermons.—These, as well as his writings had always been challenging and provocative; and they became more so after the German invasion. Not only did he speak out fearlessly against the highhanded procedures of the mighty invaders, but he castigated without mercy those Danish leaders who showed inclination to knuckle and cooperate. It was this activity, perhaps more than anything else, that brought him into conflict with the Gestapo and its henchmen. Three of his sermons were printed at Struer last summer. Though the visible supply of these was promptly confiscated, they continued to circulate underground, and copies found their way to America. Translations have appeared in *The Ansgar Lutheran* and these are now put out in pamphlet form by Lutheran Publishing House, Blair, Nebr., together with a fourth sermon translated in England. On New Year's Day—only four days prior to his death—Munk is said to have preached an equally provocative sermon from his pulpit in Vedersø.

When open revolt broke out in Denmark late last summer, Munk was arrested as one of the instigators. He was, however, released before Christmas and permitted to return to his home and his charge. On the afternoon of January 4, four men came to his home and carried him away without even permitting him to take proper leave of his wife and his five children. Next morning his body was found by the roadside near Silkeborg, some thirty miles away. He had been shot through the head. Attempts by the Danish police to trace and identify his murderers have been checked by the occupation authorities. Information received later indicates that Munk had been taken by Gestapo agents to Silkeborg for questioning, and that he was there turned over to some Danish Nazis who, ostensibly, were to return him to his home.

While there may have been difference of opinion about the importance and value of Munk's literary work, his fearless stand against injustice and tyranny from without and his unsparing denunciation of pussy-footing and connivance within have evoked the admiration of the entire free world, and his tragic death as a martyr to the cause will insure his name a permanent place among those of the good and the great of all ages and in all lands.

# The Marvel of Christian Missions

By Ralph H. Long
*Executive Director, National Lutheran Council*

IN A GLOBAL WAR such as we are experiencing now, when death, destruction, and devastation are being carried to all parts of the world, one is apt to come to the conclusion that Christianity means very little and that the great enterprise of the Christian Church carrying the gospel of peace and good will to the uttermost parts of the world has been a futile experiment.

If Christian missions were merely a human enterprise, such conclusions might be justified, but back of this enterprise is a motive and driving power which no circumstances, no matter how desperate, have ever been able to stop or defeat. That little army of intrepid missionaries who have gone out to the ends of the world in a global conquest is invincible because it is marching under the banner of the Lord of lords and King of kings. The testimony of many of our servicemen who have been deployed around the world and have thus been brought into intimate contact with peoples among whom Christian missionaries have labored is united in praise of this great work. The marvel of it is that the missionary work of the Christian Church is gaining new friends and receiving a larger impetus because of these first-hand contacts. The missionaries themselves are a marvel of faith in a great cause which endeavors not only to make tomorrow's world better but to prepare men for a better eternity. In spite of the fact that their ranks are being decimated by death and exhaustion, and their bodies are being broken by privation and hardship, they go marching on. They seem to be unimportant and insignificant to the busy world and sometimes they are forgotten by those who sent them, but because they have supreme faith in Him who gave the commission to preach the gospel to all the world they never waver. Amid the evil forces that are set to destroy the works of God and the dangers accompanying the waging of war, these messengers of the cross pursue their mission without hesitation and willingly sacrifice everything in order to bear the gospel to the ends of the earth. They do not scurry to shelter and safety nor come running home as if they were afraid of danger. It is the marvel of faith.

### *Native Christians Rise to Emergency*

Out of such situations there has developed a devotion both on the part of the missionaries and on the part of the native Christians which is remarkable. Contrary to what might be expected, the young Churches have sensed the peculiar needs of this hour and have assumed greater responsibilities for the maintenance of the work. The direct result has been an increase in devotion to the cause of Christ rather than an abatement. These are evidences of the substantial foundations which have been laid and which give promise of a fruitful future.

One missionary in Africa writes that the natives are coming daily for Gospels and New Testaments, but the supply has been exhausted, and new editions are hard to get. He concludes, "It is very different in the outside world where in millions of homes they have Bibles but never read them. Here, the natives would give their last shirt or their last ox for it."

This intensified devotion in the face of circumstances which appear to jeopardize the effectiveness of missionary work is marvelous. It demonstrates that Christian faith is at its best in the time of difficulty and distress. The things which would seem to threaten and destroy it are the things which make it strong. It is a marvel to witness the unwavering devotion and the unflagging zeal of Christian missions under the adverse circumstances and the heavy crosses which they bear.

### *World Strife Draws Christians Closer*

When after the outbreak of the war it became evident that many of the missions would be cut off from their homelands and consequently be deprived of the support which came from their home societies, missionaries on the far-flung field made common cause to help each other as best they could. The distress which had befallen the large number of missions which have their headquarters in the belligerent nations of Europe also evoked a sympathetic response in the hearts of all Protestants around the world, and they arose with one accord to come to the rescue of these outposts of Christianity. A missionary in Japan made this observation, "While the war is dividing the nations into two great opposing camps, it is at the same time binding the Christians of both sides into a common fellowship of mutual and sympathetic understanding." Christians of America, Great Britain and Sweden, being free to act, have determined that the orphaned missions shall not be lost because of the lack of support. The hand of Christian love and sympathy has reached around the world to extend help to the missionaries and the younger Churches, with the result that the followers of Christ are more conscious today of their common cause in extending the Kingdom of God than they have been for decades.

Thus it will be seen that the chaos and confusion of the world conflict has served to unite missionaries, native Christians, and their brethren round the world in a holy determination to preserve and promote the extension of Christ's Kingdom. The inner divine strength of Christianity is being tested and is not found wanting. That is the marvel which is emerging from the crisis today.

As we look into the future the cross of Christ as represented in the evangelization of the world looms as the most important factor in bringing about a just and durable peace and in maintaining friendly relationships among the nations of the earth.

# VIEWING *the* BOOKS

IN SEARCH OF MATURITY *by Fritz Kunkel. Charles Scribner's Sons, 292 pp., $2.75.*

Depth-psychology is a twentieth-century development that takes into consideration the unconscious as well as the conscious mind. On it is based all modern psychiatry and psychotherapy. Many books have been written since Freud's pioneering ventures, but the trouble is that they do not all speak the same language. This leads the layman to conclude that there must still be considerable theorizing mixed with the facts that have been discovered. The phenomena of the unconscious are unquestionably there; but the experts disagree on the interpretation of the phenomena—on the philosophy of psychology, so to say.

This book by Dr. Kunkel is in this field—not a psychiatrist's or counsellor's hand book, replete with case-histories, but a reasoned attempt to build up the underlying philosophy. It starts off engagingly (from the pastor's viewpoint) by making such statements as these: "The psychologist, the minister, and the physician need each other. . . . These three men's skill and wisdom must fuse into one united effort to help mankind. And this can be done only on the unifying basis of faith. Our Religious Psychology may be one of the means to attain this cooperation" (p. 10). This, you notice, is a long way from Freud's materialistic views. Dr. Kunkel includes God, faith, religion in his psychology.

Do not expect the book to solve all the problems, however, and leave Christianity and depth-psychology happily wedded in the end. Its "We-psychology" gives the student a new insight here and there, but at the same time it raises some new questions as to the nature of the Self and its relationships with other Selves, including the Great Self, God. The book is one to be read slowly and thoughtfully by those who have some background in both theology and psychology.

J. A. Dell.

TWO VOLUMES OF LENTEN SERMONS.
BUT CHRIST DID RISE, *Muhlenberg Press, 199 pp., $2.00.*

Eighteen sermons for Lent and Easter, each by a different pastor of the U. L. C., compiled by Paul Zeller Strodach. The series begins with the third Sunday before Lent, Septuagesima, and includes a sermon for each Sunday to Easter. There is also a sermon for each day in Holy Week, and two for Good Friday.

FROM TRAGEDY TO TRIUMPH, *by Behnke and Bartels. Concordia Publishing House, 117 pp., $1.00.*

Two series of Lenten sermons by Missouri Synod pastors, six sermons in each series. The Rev. Charles A. Behnke takes as his general theme, Prayer in the Passion History. The Rev. Herman W. Bartels' six sermons are on Peace Through the Cross.

There is good Lenten material in both these volumes.

J. A. Dell.

THE BEGINNING OF CHRISTIANITY *by Clarence Tucker Craig. Abingdon-Cokesbury. 1943. 366 pp.*

The story of the rise of Christianity, its environment, its message and its expansion during the first century is here told in a clear, concise and scholarly narrative. It is not merely a history of events, but an attempt to show what these events meant to the early followers of Jesus and how they understood the message and function of the movemen Dr. Craig follows a strict historical method, but he is keen aware of the limitations of historical scholarship. The ulti mate meaning and significance of these events cannot b determined by historical criticism, but must be left to th individual's response to the challenge of the gospel.

The book is divided into five parts—the background, th announcement of the gospel (Jesus' life and teaching), th beginning of the Church, the expansion of the Church (Pa and Gentile mission), and the consolidation of the Churc It is thus limited to the period of the New Testament an the first century. The discussion about such vital topics a the kingdom of God, the teaching of Jesus about God, th apostolic preaching, etc., is brief, but very clear and compre hensive. Since our sources of information are meager, mar problems defy solution. The author states his own view clearly, but he is generous in acknowledging other view points. It is inevitable that opinions will differ both on hi torical details and their interpretation. The student will fin here, however, a relatively brief, but very clear and readab account of New Testament history and an exposition of th meaning of the gospel message as it was understood and pre claimed in the Apostolic Age.

E. H. Wahlstrom.

FROM VICTORY TO PEACE *by Paul Hutchinson. Wille Clark & Company. Price, $1.50.*

After reading the clear and accurate presentation of th problems of peace in the light of the prophetic voice of th Church which Paul Hutchinson, managing editor of th *Christian Century,* here presents, one cannot help but agre with the words of Owen Lattimore, "The real problems our generation are the problems of victory, even more tha the problems of war." The appendix, which contains th pronouncements of the Church as she applies the principl of Christ to the war and to the peace, is in itself a wort compilation. The author is noticeably convinced that " Message from the National Study Conference on the Chur and a Just and Durable Peace" (Delaware 1942) most a curately presents the prophetic voice of the Church.

The book grows out of the author's conviction that we a moving in the direction of a bad peace, that imperialism is the increase in the United States, and that a violation by th nations of "moral law which undergirds society" can bri nothing but grief to an already woe-filled world. The iss between present international practice and the prophetic me sage of the Church is clearly drawn. "The international pra tice of nations is based on expediency. It follows the pa of self interest. Its patron is Machiavelli, not Moses. Its la is not the moral low, but the law of survival, the law of th jungle; the law which is in truth no law, but anarchy."

If a favorable report by one reader can bring this bo into the hands of clergy and laity, I herewith submit that is the best dose of cold realism and prophetic inspirati I have ever read.

H. S. B. J.

LUTHER'S LIFE *by Ingeborg Stolee. Augsburg Publishi House. A revision based on "Luther's Life" by O. Nilse 157 pp. Price, $1.50.*

This is a biography of Martin Luther designed especial for young people. It is written in conventional, conservativ Lutheran style. It may not be brilliant, but it is very rea able. Many incidents from the daily life of the great r

er are told in a manner everyone will understand and
y.
e typography of the book is most excellent, in fact, un-
lly so. Every page is a feast for the eyes. The illustra-
are profuse, clear, and well selected. They give the im-
ion of being done in brown sepia.
ung Lutherans of high school age or younger will ap-
ate this book, particularly those who have an artistic
e. Older Lutherans, who do not know the life of our
ch father very well, will also find the book instructive
enjoyable.
e biography itself contains eighteen chapters. In addi-
there is an appendix consisting of the Ninety-five Theses
the Apostolic, Nicene, Athanasian, and Augsburg con-
ons.
is is the kind of book one leaves on the parlor table long
it has been read, that members of the family and visi-
might dip into it in spare moments.

J. H. O.

# he Reader's Viewpoint

### AGREES WITH PANNKOKE'S VIEWS

r Dr. Ryden:

do not know through whose courtesy I received the
HERAN OUTLOOK. I confess that I read it from cover
over. Why have I not seen this excellent periodical be-
?
read Dr. Pannkoke's "The Fate of the Word," and then
ent to my study and studied it. His entire outlook is
ect. Those who persuade themselves to believe the
rch will reap a great harvest right after this war lack
wledge of history and prove how little they have learned
n World War I and how much less they benefit by pres-
day experience.
commenced my thirty-second year in this city of Buffalo
am still alone, i.e., without any spiritual or mental ex-
nge with the rest of the clergy.
ith kindest regards and best wishes,

Yours,
falo, N.Y. E. E. Mueller.

### URGES A CONFERENCE DIRECTORY

r Editor:

ere I come again, a voice from the distance which is per-
s making thoughts audible more than is proper. I have
ore spoken my word of gratitude for your fine job on
OUTLOOK. It is a mighty job, well done; a contribution
he Lutheran Church of America which will remain im-
rtal. I especially appreciated your coverage of Unity in
January issue. Having the privilege of working in a con-
gation which is in reality a congregation of the American
heran Conference, with little sense of loyalty to any synod
ept the whole Conference, I have taken advantage and
ken carelessly oft-times about speeding up union.
hough there is a distinct fallacy in the thought, I do think
n that our first step of Unity must be to close our ears
l minds to all the obstacles of union, and convince our-
ves that we must unite, for obvious reasons. Then, when
are thoroughly enough convinced, so that we will let
hing stand in the way, we will go back and smooth out
obstacles for union. I suppose it is like saying, "Let us
the impossible by getting there without the obstacle of
veling, and then when we get there, we will go back and
e the trip." But outside of the obstacle of tradition in
ferent nationality heritages, to the common strength of
r Church, humanly speaking, there are no obstacles.

But an obstacle I have in mind now, I take boldness to present. The Church on earth is necessarily big business. Each of our five synods are big business. To suddenly liquidate and re-mold everything without much advance planning would be ridiculous. And still, for the efficiency of our future Church, in some manner this must be done. I don't think any of us out on the prairie or the layman in the city realize the hugeness of the job ahead.

Would this suggestion help to educate the clergy first and thus spread to the lay folk? Each member of each synod should know all of the work being carried on, not only of his own synod, but of each sister synod as well. So, for example, if you could one month publish all of the educational institutions of the Conference, so that I and others could feel that we have an obligation to all—not merely to St. Olaf, my alma mater, but to Upsala and Dana and Capitol and Augsburg and all—I feel space in the OUTLOOK would be well used.

Then, the next month, you could publish a list of all charities maintained and supported by the Conference synods; next the foreign missions fields and stations, etc. And, to top it off, a handbook of the roster of every Conference pastor for use in transfers.

It is easy to tell this, I know, and also an undertaking that requires considerable effort and finances. And then, my thinking out loud may be "off the beam," too. But it is a thought, and I have dared to think aloud.

In this day of rapid movement, we need an up-to-date clergy roster to keep our own Lutheran pastors informed of new people in town. Two years ago one of my families moved to Cambridge, Minn. We (NLCA) have no church there, so I went to a directory of the Augustana Synod to see if they had one. Augustana did have a pastor there, so I made the contact, and felt that we were all one. Now if I had not had an Augustana directory given me by one of its pastors, I suppose I would have forgotten entirely about doing anything more than writing to my member to keep him in our church. A complete directory would help and also inform.

Forgive me for taking your time, but, though the voice be small, it is sincere.

Respectfully,
Wadena, Minn. Orville K. Wold.

### BELIEVES UNITY PROBLEM SOLVED

Dear Editor:

The February LUTHERAN OUTLOOK came today and was as usual seized upon and carried to a comfortable chair for relaxation and profit. I like the way it looks, its "Pointed Paragraphs," sensible editorials, and timely articles. If the Missouri Synod agrees to its own statement on page 41, we have essentially solved our union problem, except that they perhaps don't know that we, with them, agree to those principles. The lodge would cause some discussion, but there are also lodge members in Missouri.

May I be permitted to offer one criticism, the same that I once made against our *Lutheran Herald?* We could get along on less book review diet. Four pages of book review over eighteen books, some of them of doubtful and temporary value, is rather much for a magazine of thirty-two pages. Besides these four pages, there are also two and a half pages advertising books. Not very many books deserve a review in the LUTHERAN OUTLOOK, for, after all, there are not very many outstanding books written every month. Don't take this criticism too seriously, but that's the way I feel. Perhaps others feel the other way about it. Perhaps we could have now and then a more complete review of some outstanding article, a la *Religious Digest* style.

Sincerely,
Eau Claire, Wis. Martin T. Jenson.

# SURVEYING the CONFERENCE

## American Lutheran

By Arthur P. Michelfelder

### "Most Inclusive Meeting Ever"

HAD a stranger looked into the big evangelism meeting held in Deshler-Wallich Hotel, Columbus, Ohio, on February 8, he immediately would have gotten a most comprehensive view of the far-reaching and consecrated and Spirit-filled personnel working in the American Lutheran Church. The entire official family of the Church—representatives of every department of the Synod, delegates of the Women's Missionary Federation, Luther League, and Brotherhood, and district presidents—gathered from coast to coast to share with their fellow believers in Christ and co-workers their frank criticisms of the present approach of the Church.

After a careful study of present conditions, the nearly one hundred leaders pledged themselves to active participation in the "All-Out Co-ordinated Program of Evangelism." It was generally felt that we need today to arouse a deeper passion for souls, both among clergy and laity, that the personal evangelism, community evangelism, and social service evangelism may become effective.

The present chaotic condition in the world reveals the need for evangelism, and the Christian Church can no longer pass by on the other side. The dynamic influence which the Christian Church once had is no longer with us, and since pastors have often neglected to use the laymen in the soul saving work of the Church, it was agreed the time has come when the entire program of the Church must be co-ordinated, and every man, woman, and child must be enlisted in this "All-Out Program of Evangelism."

President Em. Poppen characterized the meeting well, when he said, "This meeting is the 'most inclusive meeting ever held in the 125 years of the Synod's history."

### "Youth to Train as Leaders"

More than 1,000 carefully chosen youth of the Church will be trained in youth leadership this summer in eight of the thirteen districts of the American Lutheran Church. As an outgrowth of the Dubuque convention of federation presidents, this great service will be set in motion as a series of schools to enlist the youth of the Church in serving their Saviour.

The schools will be conducted for four or five days, perhaps starting on a Wednesday and ending with a youth service on Sunday. Each congregation will be entitled to choose two leaders for the first 500 communicant members and one additional leader for each 500 communicants above. The pastor, together with the church council and Sunday school superintendent, shall be privileged to select their leaders. One school shall be held in each district for youth between the ages of 16 and 19.

May the youth of the Church of Christ,
arise,
And stand in the Master's glorious
might;
Accept the challenge from the skies,
Move forward in resplendent light.

Youth of the Church of Christ, march
on!
And may your ardor never dim,
Till you shall stand before the throne,
A mighty army, praising Him.

## Augustana Synod

By Arthur O. Arnold

### A Period of Church Meetings

THE coming of January means annual district meetings throughout the Augustana Synod. The representation usually consists of the pastor and a lay delegate from each congregation in the district, which, in the Augustana Synod, is a geographical division almost entirely. Except in those few cases where the district owns and operates an institution, the emphasis is usually on inspiration and fellowship rather than on business. However, within the district there are frequent discussions of issues confronting the Church, and from its meetings come petitions and recommendations which frequently are later adopted by the conferences and Synod.

Soon the thirteen conferences will hold their annual meetings, confront the problems faced by the institutional and general work carried on within their borders, and seek to increase their effectiveness. The Church seems to have shared in the financial abundance of the day, and reports will undoubtedly be encouraging. As one layman said recently: "When there's plenty of money, preachers behave better at meetings." Encouraging, however, is the constant emphasis of our leaders that war money is not untainted by the sins of the day, and that even the Church shall not live by bread and material affluence alone.

### The Church and the Post-War World

Most people will agree that the direction of thought within the Church depends to a large extent upon the outlook and emphasis of its ministry. Cheering news therefore exists in the interest revealed by the student body of the Augustana Theological Seminary in the problems confronting the post-war world. About twenty-five students have organized a miniature "Christian Mission on the Postwar World." Four or five of them go to a church or civic organization to discuss Christian attitudes over against prevailing prejudices, and the Church's message in relation to the international relationships. The group has been well received.

Another evidence of this same interest is found in the faculty-student discussions held one morning each month at the Seminary, at which time some leader addresses the group, which is followed by several discussion groups under student leadership. On February 29 Dr. E. Stanley Jones addressed the group on "Evangelism in a Modern World." Dr. Jones has been in the Quad-Cities under the sponsorship of the Rock Island County Council of Churches.

### Missions in the Postwar World

On Tuesday, February 8, the masters sat down to listen to the students. The Board of Foreign Missions at its meeting in Minneapolis, listened to the eight Seminary seniors who plan to go to foreign fields lead a panel discussion on their conception of missions. Four of these young men have been called to China, and will spend a year at Berkeley, California, studying the language and customs of that country. Three are scheduled to leave next summer for Africa. One is going to South America. This is one of the largest groups ever to go directly from the Seminary to the foreign field. In addition, four Middlers and six Juniors in the Seminary are considering service in our foreign fields.

### Briefs

The Augustana College Choir will sing every Saturday, beginning March 4, over the Mutual network. The broad-

will be given from 5:01 to 5:15 Central wartime. . . . Our college- seem to be benefiting from the spir- treasures imparted through the ors of other Lutheran bodies. Beth- College, Lindsborg, Kansas, had or Alvin Rogness of Mason City, a, as a guest speaker during its Re- us Emphasis days, February 1, 2, 3. . . . Augustana College of Rock nd, Illinois, had Pastors Karl Wil- nsen of Racine, Wisconsin, and lrik Schiotz for its Religious Em- sis days, February 7, 8, and 9. Beth- College observed the memory of almost legendary churchman and cator when the coming of February reminded its constituency of the ing of Dr. Carl Swensson forty rs ago. His leadership through ggling years left a mark upon the ege and community which is still ious and treasured.

## utheran Free Church

By H. C. Caspersen

R. BERNHARD CHRISTENSEN. president of Augsburg Seminary College, representing the Luther- Free Church, attended the Hartwick inary Conference on the Social ssion of the Lutheran Church, held Princeton Inn, Princeton, N. J., Feb- ry 1, 2, 3, 1944. This conference s held upon the incentive of a Lu- ran business man of Brooklyn, N.Y., Joseph Lotsch, who generously ered the expenses of the conference, luding traveling expenses of the rep- entatives. Mr. Lotsch is a member the Board of Trustees of the Semi- y. A general committee, headed by Rev. Ernest J. Mollenauer, presi- nt of the Seminary, planned the con- ence and selected the representatives m seven Lutheran bodies.

Hartwick Seminary is the oldest Lu- eran school of theology in America, nded 1797. It is indeed encouraging note that a Lutheran theological in- tution is taking so much interest in cial problems.

At the meeting of the Ministerial As- ciation of the Lutheran Free Church, ld at Augsburg Seminary on Mon- y, February 28, Dr. Christensen gave conspectus of the lectures and the scussions of the Hartwick Conference. The motive for the Conference was find a Lutheran approach to the so- al questions. It seems to have been e concensus of opinion that "the Lu- eran Church has been prone to re- ain aloof from current problems, de- ring to preach the pure gospel, and esiring to allow the State to solve its wn problems. It is essential that this titude be corrected since it prevents the Church from assuming its rightful responsibility and exerting its proper influence."

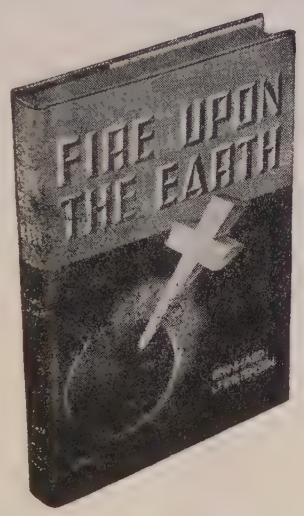
A discussion ensued upon Dr. Christensen's lecture, and so much interest was shown that the association decided to hold a special meeting in two weeks for further consideration of the problems.

### Home Mission Institute

The Home Mission Institute, mention of which was made in the February *Outlook*, was held at Augsburg Seminary, February 8, 9, and 10. Sixty-one persons registered in the course. Dr. R. H. Gerberding, president of the Northwest Synod of the U.L.C., was the main lecturer. He gave three addresses, each of which presented a particular aspect of the home mission work, viz., "Lutheran Missions of America," "Genius of Home Mission Work," and "Effective Methods of Home Mission Work."

The Rev. C. J. Carlsen, pastor at Minot, N. D., and member of the Board of Home Missions, spoke on "The Place of a Home Mission Congregation in the Church Body." Dr. C. C. A. Jensen, home mission surveyor of the N.L.C.A., dealt with "What Shall Be Our Approach to a Field in Which We Contemplete the Establishment of a Mission?" The Rev. H. C. Caspersen, secretary of the Board of Home Missions, presented a digest of books under the title, "Glimpses of Vital Home Mission


# Fire Upon the Earth




by

**Dr. Bernhard Christensen**

The book to give your friends this Christmas

**WHAT OTHERS SAY ABOUT IT:**

**Ebenezer:** "This young and gifted theologian has given us one of the most stimulating books produced in the Lutheran Church in America for many a day."

—N. N. Rønning.

**The Lutheran Messenger:** "The lines throb and glow with the ardor of a great concern for our spiritual welfare as individuals and as a Church and for "the things that belong to our peace.' "—C. J. Sodergren.

**The Lutheran Herald:**

"His book is a voice calling—calling to the church to accept the challenge of the times and to dare to be what she was born to be—calling to the individual Christian to a more whole-hearted dedication to the implications of his high vocation—calling to the local congregation to recapture for itself the 'organismic' rather than the organizational conception of its nature and function.

"Few books among us have stated the great central evangelical Christian truths so comely, so unpretentiously, so 'balancedly', and so provokingly as this one."

—George Aus.

**— — —Send for Your Copy Today!— — —**

LUTHERAN FREE CHURCH PUBLISHING CO.
264 Cedar Avenue
Minneapolis, Minn.

Gentlemen:

Please send me.....cop.....of

**FIRE UPON THE EARTH**

$1.50 a copy Remittance enclosed

Name .....

Address .....

Literature." Dr. Bernhard Christensen lectured on "The Building of a Spiritual Congregation."

Discussions were led on one day by the Rev. J. T. Quanbeck and on the next day by the Rev. A. G. Hansen, both members of the Board of Home Missions. The Rev. L. R. Lund, Escanaba, Mich., and the Rev. S. E. Engstrom, executive director of Home Mission, Augustana Synod, spoke at chapel services. An important feature of the course was that it was made a part of the regular curriculum of the theological department. A fellowship luncheon on Wednesday noon was addressed by President T. O. Burntvedt and Pastor Clarence Framstad, Valley City, N. Dak.

**Briefs**

A recent event at Augsburg Seminary and College was the visit Miss Else Margaret Rød, editor of a national Norwegian magazine for women in Norway. After the invasion of her homeland by the German hordes, she escaped by flight to England, and from there came to America, where she has been traveling and lecturing for some months. Miss Rød is a granddaughter of a former teacher at Augsburg Seminary, Professor Sven Ruud Gunnersen, who taught at Augsburg some time before and after 1880. He returned to Norway in 1883 and became pastor of a parish in the State Church at Kragerø. It was of special interest to the granddaughter to see the school where her able and influential grandfather had lectured in his younger days. Miss Rød's lectures about Norway (she also speaks English) are giving particular attention to the interpretation of home life of the Norwegian people before the war and during the war. She addresses large audiences wherever she speaks and materially aids the cause of Norway in America.

Dr. T. O. Burntvedt, president of the Lutheran Free Church, left for the West Coast shortly after the above mentioned institute for home missions to attend meetings of the stewardship boards on the Coast and also to hold preaching services at many points.

Augsburg College Choir, Prof. Opseth director, one of the foremost choral organizations in the country, gave a well attended concert on Wednesday evening, March 1, at the Central Lutheran Church, Minneapolis.

Choir Pulpit GOWNS
Confirmation Robes, Paraments. Fine materials, beautiful work, pleasingly low prices. State your needs. Catalog and samples on request. DeMoulin Bros. & Co., 1224 S. 4th St., Greenville, Illinois.

# United Danish

By H. Skov Nielsen

**Luther Leaguers Meet**

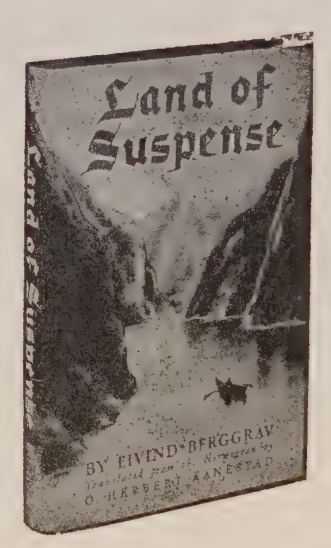
THE synodical Luther League held its fourth triennial convention on the Dana College campus at Blair, Neb., February 3-6, 1944. Despite war-time travel restrictions and depletion of ranks due to service requirements—and contrary to all expectation—the attendance broke all records. Nearly 400 people attended the banquet on Saturday night. Naturally a large proportion of the participants were high school youth.

The principal speaker of the occasion was the Rev. Alfred Jensen of Coulter, Ia. The Rev. Erhardt Nielsen of Audubon, Ia., made the opening address, and the closing message was delivered by the Rev. M. C. Hagedorn of Fremont, Nebr. The meeting voted to hold the next convention at Dana in 1946 and to raise $2,000 for a jubilee gift on that occasion.

Officers for the next triennium were elected as follows: President, the Rev. Chr. Justesen, Cedar Falls, Ia.; Vice President, the Rev. M. C. Hagedorn, Fremont, Nebr.; Secretary, the Rev. S. S. Kaldahl, Harlan, Ia.; Treasurer, Mr. Oscar Johnson, pre-seminary student at Dana College.

**Briefs**

Our English church paper "The Augar Lutheran" has doubled its circulation within the last five years. It no




Land of Suspense

VISITATION GLIMPSES OF NORTH NORWAY

by

Eivind Berggrav

Illustrations by John L. Ellingboe
Translated from the Norwegian by

O. HERBERT AANESTAD

As head of the Diocese of Haalogaland, a territory that covers all of Northern Norway, Bishop Berggrav visited and revisited the tiny, isolated villages and communities in the fjords and on islets in the sea.

His observations on the people themselves, their way of life, their attitude toward their God, their dealings with one another, reflect the bishop himself. The reader becomes acquainted with this courageous Christian who is recognized today as a leader of the Church of Norway in its struggle against the Nazi and Quisling oppression. One learns not only to love the people of the Northland through the glimpses given by Bishop Berggrav, but one gets something of the measure of this man who finds no village too tiny and no individual too insignificant to merit his concern.

Illustrations include a frontispiece map of Norway in color and numerous line sketches throughout the book.

Augsburg Publishing House MINNEAPOLIS 15 MINN.

mp more than six thousand ad-w, which means that almost ev-th person in the synod is a sub-. An important factor in this opment has been the introduction A Church-Paper-in-Every-Home'

or Emer. Lewis C. Larsen of e, Ore., (mentioned last month ther connection) passed away on y 28 at the age of 74 and was rest a few days later from the Emmaus church which he had until 1937. In earlier years he erved charges at Warren, Pa.; Yan, N. Y.; and Redvers, Sask., a. He was ordained in 1902.

## rwegian Lutheran

By L. M. Stavig

### Budget Receipts

TH the closing of the books of the N.L.C.A. on January 31, 1944, the th brought to a conclusion an un-y successful financial year. Total ts for the support of the five de-ents of church work were $1,-4.28, or 111.4% of the voted t of $1,005,000. A further indica-f the improved financial condi-throughout the territory served e Church is provided by a com-n of the receipts in 1943 with in 1942. The income during 1943 ded that of 1942 by $136,674.12. epartments of home missions, for-missions, and charities all exceed-eir apportionments, while the de-ent of education fell short by ).

addition to the income for the ar budget the financial secretary ts that the total receipts of the ennial Fund have now passed the ),000 mark, with additional pledg-taling something over a half mil-dollars.

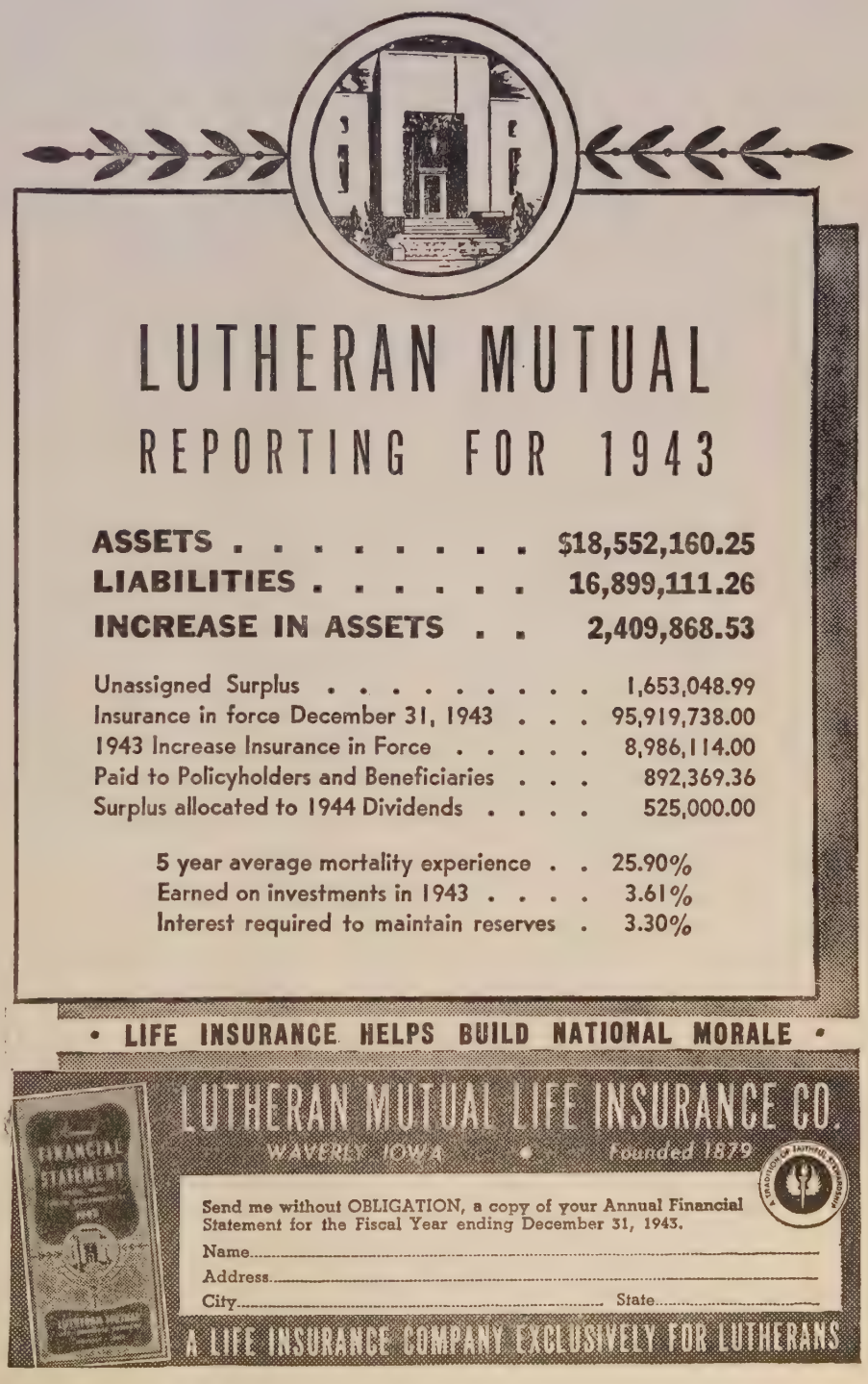
### College Building Programs

e colleges of the N.L.C.A. are ng plans for extensive building ations as soon as the restrictions of war are lifted. All of the senior ges are either planning or have dy undertaken financial appeals unds to cover such building. Pres-stimates indicate that buildings to alue of more than two million dol-will be constructed by these insti-ns in the immediate post-war per-Contemplated by the various col-s are the following building oper-s: Luther College, combined class and chapel building with addi-l dormitories, $500,000; St. Olaf ege, men's dormitory, common's ding, and chapel, $950,000; Concor-dia College, gymnasium-auditorium and library building with retirement of indebtedness on present plant, $350,000; Augustana College, library building, laboratory and class room space and additional dormitories, $350,000; Pacific Lutheran College, completion of library and additional buildings, $150,000; Waldorf Junior College, renovation of present building and an additional wing, $100,000.

The campaign for funds at Luther College was conducted during 1942-1943. At St. Olaf College funds are already available for the dormitory and union building with an appeal for chapel funds in prospect. Concordia College has already received $212,000 of the $350,000 required. Pacific Lutheran College has raised a portion of its fund and will be in the field during the spring and summer. Augustana and Waldorf Colleges will complete their appeals within the next few months.

### Biennial Convention

The biennial convention of the Church is scheduled for May 30 to June 4. As usual, it will hold its sessions in Central Lutheran Church in Minneapolis, Minnesota. Our body will this year have the unusual privilege of discuss-



LUTHERAN MUTUAL
REPORTING FOR 1943
ASSETS . . . . . $18,552,160.25
LIABILITIES . . . . . 16,899,111.26
INCREASE IN ASSETS . . 2,409,868.53
Unassigned Surplus . . . . . 1,653,048.99
Insurance in force December 31, 1943 . . . 95,919,738.00
1943 Increase Insurance in Force . . . . . 8,986,114.00
Paid to Policyholders and Beneficiaries . . . 892,369.36
Surplus allocated to 1944 Dividends . . . . 525,000.00
5 year average mortality experience . . 25.90%
Earned on investments in 1943 . . . . 3.61%
Interest required to maintain reserves . 3.30%
• LIFE INSURANCE HELPS BUILD NATIONAL MORALE •
LUTHERAN MUTUAL LIFE INSURANCE CO.
WAVERLY, IOWA • Founded 1879
FINANCIAL STATEMENT
Send me without OBLIGATION, a copy of your Annual Financial Statement for the Fiscal Year ending December 31, 1943.
Name
Address
City State
A LIFE INSURANCE COMPANY EXCLUSIVELY FOR LUTHERANS

ing the use to be made of surplus funds. A recommendation from the centennial committee calls for a division of the centennial fund surplus between the departments of church work. Individuals throughout the Synod have suggested a delay of one year before any action is taken with the thought that a special committee be appointed to study the matter of the most effective use of these funds.

Two men are being nominated by the board of education and the seminary faculty for positions on the faculty of Luther Theological Seminary, St. Paul, Minnesota. The nominees are Dr. Iver Iverson, president of the Canada district of the Church, and the Rev. Alvin Rogness of Mason City, Iowa.

### Centennial Book

An additional feature of the centennial observation of the Church has been added in the publication of an elaborate book, "The Forward March of Faith." The book has been edited by Professor Philip Dybvig of the St. Olaf College faculty and Randolph E. Haugan, manager of the Augsburg Publishing House. It is called "A history of a Church which for one hundred years has struggled and grown from a handful of European-rooted pioneers to a communion of almost six hundred thousand members—a Church which today finds itself a vital part of the American scene, and which says 'Glory to God alone' as it celebrates its Centennial." Drawing extensively on the modern use of photography, the book includes a brief historical section of twenty-five pages and then goes on with 140 pages depicting the Church of today. The official boards and officers and the various departments of the Church are presented in a series of photographs. Among the most striking features of the book are the pictorial presentations of a typical family in its relations to the Church, pen drawings of the college campuses, and maps showing the locations of all churches and parsonages by districts. It begins with a prayer by Dr. Aasgaard, president of the Church, and ends with a brief statement from the sainted L. W. Boe entitled, "The Unfinished Task."

### Luther Seminary

By decision of the Board of Education and the faculty of Luther Seminary, the internship year in seminary training has been eliminated for the duration and the seminary schedule placed on a twelve-month basis. The men now on internship have been instructed to report back to the Seminary in June. Three semesters will be conducted each calendar year. This action was taken in order that the work at the Seminary might observe the spirit of recent government regulations calling for the streamlining of the education of all deferred men.


## Directory of Schools

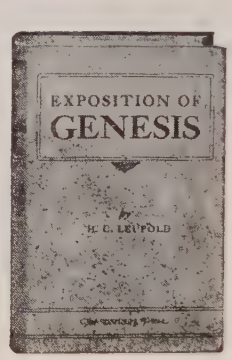
**of the American Lutheran Conference**

**ST. OLAF COLLEGE**
**Northfield, Minnesota**
A Liberal Arts College of The Lutheran Church
C. M. GRANSKOU, President

**PACIFIC LUTHERAN COLLEGE**
**Parkland, Washington**
College of Education
Liberal Arts
Senior High School
An American Lutheran Conference Venture
S. C. EASTVOLD, President.

**DANA COLLEGE**
**and**
**TRINITY THEOL. SEMINARY**
**Blair, Nebraska**
Founded 1884
L. SIERSBECK, College President.
J. P. NIELSEN, Seminary President.






# EXPOSITION
— of —
# GENESIS

By H. C. LEUPOLD

This volume, written by the professor of Old Testament Theology in the Lutheran Seminary of Columbus, Ohio, is a praiseworthy effort toward furnishing the English-reading Bible student a book on Genesis that will not disappoint. Although the author's comments are based on the original language, a knowledge of Hebrew is not required for the profitable use of this volume.

The standpoint of the author is strikingly conservative. All critical questions—and there are, of course, many—are pointed out and answered. Reverence for the inspired Word of God is evident on every page. Quotations from Luther are frequently inserted. Practical thoughts and homiletical suggestions abound.

A decidedly helpful volume for pastors, Sunday school teachers, and all students interested in a better understanding of this first book of the Old Testament.

Cloth bound. Net $4.50 1220 pages

The Wartburg Press

Lutheran Book Concern
55-59 E. Main Street
Columbus, Ohio

Wartburg Publishing House
2018 Calumet Avenue
Chicago, Illinois

# ON THE RELIGIOUS HORIZON

## ould Test Four Freedoms In Italy

**n Protestants Demand That ligious Toleration Be Estab- lished in Their Homeland**

E United States government was ged to make Italy "the test case he four freedoms" in a resolution ed at a mass meeting of Italian stants in New York City, spon- by the American Committee for ious Freedom in Italy.

e meeting was attended by 150 n ministers from various parts of country and by some 200 Italian estant laymen residing in the met- itan area. Principal speaker was essor Gaetano Salvemini, of Har- University, co-author of the re- book, *What To Do With Italy.*

loption of the resolution was pre- d by a warning from Professor emini that "the less American au- ties in Italy interfere with the pri- affairs, customs, or feelings of the population, the better" and that have, above all, to beware of in- ring with religious affairs, even the best intentions in the world."

he temper of the Italian people," aid, "is not such as to countenance active participation of the Vatican he Italian Catholic hierarchy in the an government. Any post-Fascist rnment in Italy which put itself er the wings of the Vatican would f short duration. Whoever, ignor- of the actual Italian conditions, ught that he could build a political me in Italy with the help of the e would build on sand. The Pope self would be the most lamentable im of such a mistake."

TEXT OF RESOLUTION

ext of the resolution, read by the . P. J. Zaccara, New York City, irman of the executive committee the national organization, follows:

We, ministers and laymen, most of of Italian origin, representing thou- ds of Italian Protestants throughout America, respectfully urge the Gov- ment of the United States to make Italy the test case for the four free- ns which all the delivered people the world are confidently expecting to establish.

"We appeal for an Italy free from r. Italy, the cradle of democracy and culture, has suffered for over twenty years under the yoke of Fascism. The people have been suppressed, regimented, and enslaved. Let the people of Italy regain their self-respect which is the God-given right of all people.

"We appeal for an Italy free from want. The frugality of the Italian people and their genius for agriculture should be helped and encouraged, and the raw materials which they need should be made obtainable without heavy restrictions.

"We appeal for an Italy with freedom of speech. The press has been muzzled and their privilege of self-expression taken way. Once that freedom is restored in Italy, the genius of the Risorgimento will bloom out again with modern Mazzinis, Garibaldis, and Cavours, and will bear fruit for the benefit of all mankind.

"And finally, we appeal for an Italy with freedom of worship. This is by no means an attack against the dominant Church in Italy. We are not asking that Italy be decatholicized. As Protestants we do not accept the teachings of the Roman Catholic Church, 'but we will defend to the death their right to worship according to the dictates of their own consciences.' We do, however, expect and have the right to demand that the same privileges and respect be accorded to the religious minorities in Italy. For years the Protestants, Jews, and non-conformists in Italy have lived in an atmosphere permeated with the spirit of intolerance. They certainly deserve the right to worship as their consciences dictate without fear of persecution or imposition, and without the restriction of a penal code.

"The eyes of liberty-starved peoples all over the world are upon us as we move in Italy. Give to Italy the benefits of the Four Freedoms and so deal another staggering blow to all totalitarian states and their minions."

*

**Find Communion Cup Does Not Spread Disease**

Use of the silver communion cup by many Protestant churches does not contribute to the spread of infectious disease, according to the findings of two University of Chicago scientists.

Dr. William Burrows, associate professor of bacteriology, and Dr. Elizabeth Hemmons, instructor in the Walter G. Zoller Memorial Dental Clinic, reported these findings in the *Journal of Infectious Diseases,* a University of Chicago Press publication.

The researchers point out that heavy metals, particularly silver, have long been known to have a bactericidal effect, and are self-sterilizing.

"The significant differences between the usual restaurant tableware, soda fountain glasses, etc., and the silver communion cup," they state, "were first, the bacteria-killing action of the polished silver of the communion cup, and, second, the meticulous care with which the sacrament is administered, especially the practice of wiping the rim of the cup with a freshly-laundered and ironed cloth after each person has drunk."

*

**Oklahoma Baptists Oppose Dancing in School Buildings**

Holding that "great numbers of the tax-paying citizens of Oklahoma deem dancing to be morally wrong" and deploring the use of public property for social dances, 1,000 Baptists have challenged the right of the Oklahoma City school board to set up "teen towns" which include dancing in school buildings.

The resolution, drafted by representative Baptist pastors, was adopted by the members of the Oklahoma City and County Training School.

The resolution emphasized the need for concern over juvenile delinquency and commended many features of the "teen town" movement which is being sponsored by the Junior Chamber of Commerce.

*

**Baptists Oppose Supervision Of Orphanages by State**

A petition from the East Mississippi Baptist Pastors' Conference has been received by the Mississippi legislature asking that the 1938 public welfare law be amended in order to free church-supported orphanages from "any and all control and domination by state-appointed boards or agencies."

"Chapter 172 of the Laws of Mississippi of 1938 gives to a state-appointed board of public welfare authorized supervision of orphanages owned, maintained, and operated by churches and denominations," the petition declared.

"We regard such control and domination of church and denominational orphanages as a clear violation of the American principles of a free church in a free state, and we protest against such control by a state-appointed board," it added.

# New Bible Version Ready For Printer

### New Testament Revision Completed And Work on Old Testament Well Under Way

THE COMPLETED manuscript of the Revised American Standard Version of the New Testament will be ready for the publishers this fall, although production will be delayed by war-time conditions, Dr. Luther A. Weigle, of Yale Divinity School and chairman of the committee in charge of revision, announced at the annual meeting of the International Council of Religious Education in Chicago, Ill.

Work on the Old Testament is more than half-way completed, he told the group.

The new version will be "as modern as Moffatt's and Goodspeed's, but will still retain the essential characteristics of the King James' version," according to Dr. Weigle. There will be no "thee" or "thou" used, except in prayer. Words such as "saith" and "verily" have been eliminated. The new version will return to the King James' use of "the LORD."

"In the printing of the new version verse numbers will be retained, although they will be made as inconspicuous as possible. The multiplicity of reference numbers has been radically reduced so that there are only four to six on a page," he added.

In 1881 British and American committees cooperated in the first revision of the King James' version of the Bible since its publication in 1611, Dr. Weigle explained. It was agreed then that the Americans might use the items of translation rejected by the British after a period of twenty years. Consequently, in 1901 the American Standard Version appeared.

In 1929 the International Council renewed the copyright of the American Standard Version, and a committee of scholars was appointed to take charge of the text and revisions. The active work of revision began in 1937.

Since the first revision in 1881 new manuscripts have been discovered and made available. In addition, the discovery of a body of secular Greek material revealed that the New Testament had been written in the common Greek of the day, rather than the classical Greek as had been assumed, Dr. Weigle said.

"There is a rising interest in the Bible today," declared Dr. Weigle. "The new version will meet that new interest and carry the meaning of the Bible more clearly and readably."

### Church Income Property In Indiana Faces Taxation

Whether income-producing properties owned by churches, lodges, and organizations such as the Y.M.C.A. shall be subject to taxation is worrying state and county tax officials in Indiana. Their concern grows out of a 1937 legislative act which became effective March 1. This statute provides for strict assessment and imposition of taxes on whatever portion of a church or lodge property may be termed commercial.

In Marion County (Indianapolis), where a test suit regarding the new statute has been filed, it is estimated that about $60,000,000 would be add to the tax duplicates through str enforcement. Taxpayer groups a farm organizations in the state a pressing for strict assessments.

The old law provides that propert used by churches or lodges purely their organizational purposes are t exempt and that income-produci properties they own must be taxe However, in many cases the law h not been strictly enforced. When t tax return of a church or lodge is r ferred by a township assessor to t county board of review, the incom producing part is often wiped off.

**To Be Protecting Folks Like These!**

**Lutheran Brotherhood policies of all types are protecting home-loving, church-going Americans, young and old. Lutheran Brotherhood costs are low and benefits are high because of this very fact: Only Lutherans, with their fine records of good health and a conservative way of living, are eligible for Lutheran Brotherhood policies.**

**Lutheran Brotherhood offers Legal Reserve life insurance to Lutherans only. It is an organization of Lutherans with years of helpful service behind it. Its integrity, its prompt payments on all types of claims have given it an enviable reputation for dependability.**

**Of this reputation, and of the Lutherans it serves, Lutheran Brotherhood is proud.**

**Lutheran Brotherhood**

**LEGAL RESERVE LIFE INSURANCE FOR LUTHERANS**

**608 Second Ave. So. • Herman L. Ekern, President • Minneapolis 2, Minn.**

# hio Clergy Adopt A Peace Platform

### r the Establishment of a World overnment with Equal Rights For All Nations

XT of the peace platform adopted y the Ohio Pastors' Convention, sored annually by the Ohio Coun- f Churches, has been made public Dr. Don Timmerman, chairman of Council's Public Affairs Commit- Complete text of the platform fol- :

We believe in the participation of United States in World Govern- t, believing that all nations should epresented, in the spirit of democ- , and with due regard for the prin- e of self-determination. This calls a world court, a world legislature, some effective method of enforc- their decisions and laws.

We believe in the reduction of onal armaments to the minimum sistent with the preservation of in- al order, and hold that all military blishments should be internation- controlled and be made subject to under the world government with- recourse to conscription.

We believe in the economic re- ilitation of all the war ravaged na- s with food and other help, with or emphasis upon helping people to o themselves, with proper attention he protection of minority groups.

We believe, in order to make de- racy real in American life for min- y groups, that all exclusion acts policies must be abolished and the r of full freedom opened to all peo- s such as Jews, Chinese, Indians, anese, and Negroes.

. We believe in the adoption of netary and financial policies, do- stic and international, that will make sible maximum distribution of goods a fair exchange basis.

. We believe in the establishment a World Economic Order based upon peration among the nations in or- that all nations may have equit- e access to raw materials and trade portunities, including political and nomic freedom to all peoples. We l upon each nation to make an eco- mic survey of its consumption needs d its natural human resources to m the basis of a long term world nomic program.

We believe it is the purpose of God create a world-wide community, in sus Christ, transcending nation, race, d class. The Christian Church ac- rdingly is responsible not only to oclaim the divine message, but also contribute, by all means in its pow- er, to secure a world order in which God shall have His rightful place, and the basic needs of mankind shall be satisfied. In the present crisis, this responsibility of the Church is made more manifest than ever before. It therefore becomes its inescapable duty to speak both to its own members and to the leaders of our political, economic, and cultural life, concerning what seems to it to be the will of God for the peaceful ordering of human life.

*

### Missouri Synod Leaders Discuss World Problems

Plans are under way to call upon married women with teaching experience to alleviate the shortage of more than 150 Sunday school teachers in the Missouri Synod, it was reported here at a meeting of Synod officials and clergymen from all parts of the United States and Canada at Springfield, Ill.

During the three-day session several papers were read before the assembled churchmen emphasizing the need for Lutheran unity in the post-war world.

The conferees learned that 196 of the Synod's ministers are chaplains in the service, 100,000 of its men and women are in the armed forces, and 60,000 of its members away from home on defense work. Some forty clergymen have been assigned to active duty in defense areas throughout the nation.

The group also discussed the problems of the returning soldier, juvenile delinquency, and post-war work in Europe, where 90 per cent of all Protestants, it was estimated, are Lutherans.


First edition sold out

## 4 Sermons By Kaj Munk

Translated by Rev. John M. Jensen

SERMON THEMES:

1. **Christ and John the Baptist**
   "Truth can not be pickled"
2. **The Christ Child and Stephen**
   "Let men stop being beasts — "
3. **Christ and Denmark**
   "Jesus . . . Who compels me"
4. **God and Caesar**
   "Christianity takes orders from nobody"

**40c net; $4.00 dozen; postage extra**

The three "confiscated" sermons by the late Pastor Kaj Munk in Denmark, plus a fourth originally translated in England—all of which have appeared serially in "The Ansgar Lutheran," and are now available in booklet form, supplemented by an orientating preface and a four-page biographical sketch of the author.

A careful perusal of the contents of this booklet will contribute largely to a better understanding of the life and work of the martyred patriot preacher as well as of present conditions in Denmark.

## "Danes Stand to for Zero"

The Lutheran Publishing House at Blair, Nebr., serving the Danish Lutheran Church in America and the United Danish Lutheran Church in America, has imported from England and is distributing at 25c per copy a most remarkable document on Danish resistance to the conqueror in the form of a 36-page booklet in paper cover entitled, "Danes Stand to for Zero."

Eric Danzy, former Scandinavian correspondent of the "News Chronicle," has "ghost-written" the story of an unnamed Danish patriot leader, who escaped last winter across the ice to Sweden when he was about to be jailed by the Nazis. —From Western Lutheran, Nov. 19, 1943.

**LUTHERAN PUBLISHING HOUSE**
**Blair, Nebraska**

# Promise Sufficient Bibles For a Year

### War Production Board Assures Essential Needs Will Be Met During 1944

THE MANUFACTURE of adequate quantities of Bibles to meet essential requirements during 1944 has been assured by War Production Board officials in a statement issued simultaneously with the disclosure that a request from the American Bible Society for an additional paper allotment is now being considered by the WPB Appeals Board.

An agency official explained that the WPB did not have the Bible Society's appeal for additional paper specifically in mind when the statement on Bible paper supply was prepared for release.

The appeal of the American Bible Society, it was stated, is complicated by the fact that the Society publishes Bibles not only for domestic consumption, but also for export abroad.

The American Bible Society's request for additional paper covers both their domestic and export needs, and this request will be considered by the Appeals Board, giving the Society complete opportunity to express their case, according to the WPB.

With respect to the WPB's formal announcement on supply of paper for Bibles, which applies to publishers of Bibles for domestic consumption, it was pointed out that the supply will not be adequate to cover all demands. However, it is felt in the WPB that the supply of paper can be stretched in order to produce a greater number of Bibles out of a lesser quantity of paper. It was explained that publishers may stretch their supply by various expedients—such as thinner paper, small type, and small margins.

Certain publishers of Bibles have found that the most limiting factor in production is not so much the supply of paper, but the shortage of skilled labor in binding and similiar functions. The shortage of leather for Bible covers is also an important limiting factor.

*

### Secularization of Education Is Blamed on Churches

A charge that the churches "are largely responsible for the secularization of education and the resultant ignorance of religion," is made in the findings of a special committee appointed by a Social Planning Council in Durham, N. C., to study the 'teen age problem. The Council is made up of clergymen, laymen, educators, and civic leaders of all faiths in Durham.

Reporting on the committee's findings, Dr. John T. Wayland told a meeting of the Planning Council:

"Education in America, more than in any other country, is utilitarian and materialistic, and the churches, through the Sunday schools and other minor organizations, are far from making up the lack. Schools are largely responsible for much irreligion and more disrespect for authority by their bowing down before the free child in a curriculum of self-determination."

"Fortunately," Dr. Wayland added, "there is now a reaction to this idea that a child should be allowed to choose his own culture and tradition."

The committee's report listed work, play, love, and worship or religion as the "four essentials to a good life." Among other recommendations, it called upon clergymen and others to join in an effort "to awaken the parents to their responsibility in the home and in the participation in community projects for youth."


## FOR THE EASTER PROGRAM

**HE IS RISEN!**

**A New Easter Service for the Sunday School**
**By LINDEN J. LUNDSTROM**

The effective use of simple and quite familiar material from the hymns and liturgies of the church, and from the Bible, is finely illustrated in this worshipful service, prepared by a director of children's choirs in the public schools.

A Reader presents the Bible selections and speaks the words necessary for transitions and continuity. The Sunday school is heard in several appropriate responsive readings, and, mainly, in the singing of Lenten and Easter hymns. There are no recitations. A choir, and a trio or other ensemble, also takes part. There are several new arrangements of tunes (in which the author's musicianship is attested.) The Vesper, or occasional, liturgy has been made a part of the service.

In choosing his material, the compiler has sought to interest the pupil as much as the audience. He is concerned, he says, with what the participants will retain. Children and congregation alike will respond to the inspiration of this Easter service.

**Single copy, net 10 cents. One dozen, net 75 cents. 100 copies, net $5.**

**Easter Programs Previously Published**

**Shepherds Tell the Easter Story.** Arranged by Florence Lind Ekstrand. Reviews the life of Jesus from the first Christmas to the first Easter, as one imagines the Bethlehem shepherds might have talked it over among themselves.

**The Risen Christ.** Arranged by Mrs. Gotthard E. Burton. Not only tells the story of the first Easter effectively, but succeeds in showing, simply and clearly, what the Easter fact means for our lives today.

**It Began at Dawn.** Arranged by Clifford Ansgar Nelson. In its four parts, it traces the drawing and growing splendor of the light of Easter. The story is told in familiar songs, readings from the Bible, and recitations.

**Single copy, net 10 cents. One dozen, net 75 cents. 100 copies, net $5.**
Delivery extra on dozen and 100 lots.

## NEW — A SERVICE FOR LENT — NEW

**LESSONS FROM THE PASSION OF OUR LORD**

**Arranged by C. George Engdahl and Hilda Marie Benson**

Approved by The Commission on Liturgical Theory and Practice of the Evangelical Lutheran Augustana Synod.

**Single copy, net 10 cents. One dozen, net 75 cents. 100 copies, net $5.00.**

**AUGUSTANA BOOK CONCERN, Rock Island, Ill.**
Branches: 818 Second Ave. South, Minneapolis 2, Minn.
1210 Garland Bldg., 58 East Washington St., Chicago 2, Ill.